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Chronicle

Austria.—Austria, today, is compelled to import five-sixths of her foodstuffs. Immediately after the war and for a year or so thereafter, this was not so difficult a task inasmuch as flour from America was received and delivered to the Austrian Government

Food Subventions on credit. Now, however, this flour must be paid at the market price. The flour is purchased either in America or Holland and the costs, measured in Austrian kronen, are startling. On the day on which our correspondent wrote, a kilogram of flour cost the Government something like 360 kronen, or about 1,200 times the pre-war price. This flour is sold by the Government to its people on a sort of ration plan at the rate of seventy kronen a kilo. Just on the purchase and sale of flour alone the Government incurs a monthly loss of something like twelve billion kronen. Yet without this subvention a large section of the people must have perished.

The white bread, meat, eggs and milk which are served to travelers in the high-priced hotels in Vienna are usually smuggled into Vienna. A dinner in a first-class Viennese hotel or restaurant made from these smuggled stuffs costs more than the ordinary worker in Vienna earns in a

week. The best he can do, unless he be a laborer and, consequently, the best paid of all Austrian workers, is to struggle along on a fare made up of pre-war bread and a few other *ersatz* commodities, commodities which are supposed to be "just as good" as the real article. Only occasionally may he indulge in a kilo of meat. Sugar is hard to get and priced above and beyond all reason. So, too, are fats, butter and milk.

To a very great extent the fluctuation in the value of Austrian currency is due to the business of buying abroad the food and raw materials necessary to keep the nation alive.

Fluctuations In Currency Foreign merchants demand payment either in their own national currency or in dollars or pounds sterling. This means that the foreign currency must be purchased with Austrian currency and here you have the working of the law of supply and demand. Those who have the American dollars or British pounds to sell know that Austria must buy the foreign currency to provide food for her people and fix the rates accordingly. Incidentally, there are a number of financiers in Vienna who are said to be in the international banking business and who spend all their days and most of their nights in scheming and planning how "to beat the market." These have no scruples whatever, and hesitate at nothing in order to bring about a gambler's change in the market quotations. With them every point in the fluctuation means more business, usually very profitable business, for them, at the expense of the Austrian Government and its stricken people. But, then, most of these "bankers" owe no allegiance to Austria and they will say that they owe nothing to the Austrian people. These men are Internationalists, chiefly from Hungary, Galicia and Warsaw. Their "backers" are New York cousins who occasionally present themselves on the scene to remind the helpless purchaser of their American citizenship and their love for Broadway. They are thriving on the misery of people.

Asia Minor.—In an address before the National Assembly at Athens the Greek Foreign Minister gave a detailed report regarding the alleged massacres of Greeks in Asia Minor, and the deportation of women and old men. The number of persons stated to have been massacred in the districts of Amasia, New Cesarea, Trebizond, Chaldea, Rodopolis and Kolenia was set by him at

**Turkish
Massacres**

303,238. Many more, he held, had been killed in other parts of Anatolia where investigations could not be made. The Turkish Foreign Minister, on the other hand, asserted in an interview given at Constantinople that these deportations have been going on and are now going on because the people deported had conspired to organize a revolution with the aid of the Greek Government. "I feel certain," he continued, "that if a commission investigates the deportations the members will find that the Moslem population of Asia Minor has suffered much more than the Greeks in loss of life and devastation of property." The Constantinople correspondent of the *Manchester Guardian*, while warning its readers against a too credulous reception of exaggerated reports, affirms that there is now sufficient reliable and neutral testimony of eye-witnesses to make clear the fact that the Angora Government had inaugurated a considerable and systematic campaign for the complete extermination of the Greek minorities of Asia Minor.

After an appraisal of the indisputable facts at hand it seems certain that at least three-fourths of the 150,000 or so Greek inhabitants of the Pontus have been deported from their villages and given every encouragement to die on the road along which they have been driven like so many herds of cattle. The movement started in May of last year, when the majority of the male inhabitants of the villages near the Black Sea coast were sent to the interior near Sivas and Harput and set to working on the roads. The conditions of this labor were so appalling—there was no shelter and little food provided—that during the autumn and winter the men died in large numbers of exhaustion and disease, especially typhus.

Last November and December the authorities began the clearing out of the women and children from these same villages and the men from the coast cities of Samsun and Trebizond. In March of this year some 30,000 of these wretched beings—probably a shrunken minority of the number driven from their homes—left Sivas for Harput. Only 20,000 of the number arrived in Harput. They were ostensibly to be taken to Bitlis and the mountainous region round about. Some of the men were, however, taken off for road-mending, many died of typhus in and around Harput, and some 3,000 women and children were allowed to remain in the city, where, after much negotiation with the authorities, the American Near East Relief has secured permission to furnish them with food and medicines. Of the remainder who were sent on toward Bitlis some 10,000 only arrived in Diarbekir, and it is known that no more than a few score arrived in Bitlis.

These helpless and for the most part inoffensive people are driven from their homes with, at the most, only a few hours' notice, and are usually allowed to take with them only what necessities they can carry on their backs. No sooner are they herded together on the road than the process of spoliation, ravishing and murder begins. Their money is soon spent for food or taken from them by the callous and brutal gendarmes who do the driving, or, later, by the robber bands of Kurds who hover about ready to plunder, to kill the men, and to abduct the best-favored of the young women and children. Hunger soon forces them to exchange for food every bit of their personal property and every serviceable garment until they become a crowd of naked, famished creatures, rendered expressionless and dumb by the depth of their misery, and completely at the mercy of the blazing sun or icy wind, an easy prey for the savage Kurd. The aged, infirm and sick are left by the roadside to die, and the

trail of their agony is marked by hundreds of unburied corpses. These ghastly traces of the inhuman policy of "enlightened" Turkish nationalism have been seen along the roads near Sivas and Harput by several trustworthy witnesses, and there can be no doubt as to the actual facts.

The correspondent adds that many individual Turks deplore and condemn this policy of extermination both on economic and humanitarian grounds, but that their opposition is not sufficiently aggressive to mitigate the settled policy of the Government. No word has at the present writing been received from Paris in answer to the request of the Turkish Government for conferences to discuss the situation and also instructions to form a commission to investigate reports of deportation, outrages and destruction of property. The charges made by Dr. Ward, who with three other American relief workers was deported by the Turkish Nationalists, agree substantially with those made in the *Manchester Guardian*.

Bankers' Paris Conference.—Whatever hopes were entertained that the International Bankers' Committee, which has recently been in session in Paris, would find a

Bankers Report

Adversely

way to float a huge loan in the interests of Germany, have been abandoned, if not permanently, at least for the present. The report of the Bankers' Committee was handed in on June 10, and declared that the contemplated loan is impracticable under present conditions:

In conclusion, if the Committee felt obliged to be discouraging as to the prospects of a loan in the present position of Germany's credit, they desire to be no less emphatic in stating their conviction that, provided necessary conditions for the revival of her credit can be realized, substantial loans could be successfully floated in all the main markets of the world.

The loan, of which there is question, was made the condition of Germany's acceptance of the recent decision of the Reparation Commission with regard to payments of debts due in 1922. Prominent bankers of the world, at the invitation of the Reparations Commission, met in Paris to discuss the flotation of the loan, but they were present merely in their personal capacity as advisers and without any semblance of official authority. They were of the opinion that a loan, possibly of \$1,000,000,000, could be successfully carried through, but only if the three following conditions prevailed: (1) that the general public should be persuaded that Germany is herself making a real and substantial effort to place her public finances on a stable basis; (2) that the present uncertainty regarding reparation demands to be made on Germany should be removed; and (3) that the loan should be made at the unanimous request and for the benefit of the Allied nations. They found on examination that they could give no assurance to the general public that these conditions would prevail. Consequently they came to the conclusion that they could not under the circumstances make any recommendations, and in accordance with this decision adjourned until they should again be asked by the Reparation Commission to meet.

At the very outset of their conference, the bankers were agreed that they could not profitably discuss the question of a loan within the limits set before them by the Reparation Commission, for the French instructions were very definite in their prohibition of any consideration on the part of the Committee with regard to the schedule of payments as now determined. This prohibition prevented any practical recommendation as to the basis on which a loan to potentially solvent Germany could be devised. Accordingly the bankers asked the Reparation Commission to define exactly the terms under which the Bankers' Committee was to conduct its discussion. Three of the members of the Reparation Committee replied that the Bankers' Committee should discuss all questions which might have a bearing on the general reestablishment of Germany's external credit. The French member of the Reparation Commission dissented from this enlargement of the scope of the Bankers' Committee's inquiry.

In view of this refusal on the part of France to approve an investigation of the general status of the question, the Bankers' Committee confined itself to the question as to whether they would recommend the flotation of the loan. Their answer was in the negative, because they could give no assurance to the public that the three conditions would be fulfilled which they considered essential to the success of the proposal. The whole matter of reparations is, as a consequence, thrown into confusion, for the reason that Germany's consent to the recent Allied proposals was conditioned on the granting of the international loan.

Bulgaria.—At the Peasants' Congress held in Sofia Premier Stambulisky warned the bourgeoisie that rule by the peasantry was an accomplished fact. The peasants

**Rule by the
Peasants**

would pay the war indemnities placed upon them, if forced to do so, but would draw the money from those who had brought on the war. "We are now able to do what we will," he said. "Sofia is another Sodom and Gomorrah inhabited by speculators and unproducers. The King must remember that it is the people who work." The intention apparently was to make the King president of a new republic to be established in place of the old Bulgarian Monarchy. In consequence of these events members of the bourgeois party have attempted to export their valuables, and many are said to have been caught and jailed. Trains were ordered to carry the peasants at reduced rates, and great throngs gathered into the capital, making it difficult to house them.

On May 1 a new law went into effect requiring young women between the ages of sixteen and twenty years to work gratis for the Government four months out of each year. The daughters of the bourgeois citizens of Varna and Sofia are thus compelled to give their services. So far only about a hundred young women had complied with the law, doing sewing, typing and hospital work. Those who refused claimed to be either under or above the law, or that they were about to be married, which is one of the

excuses allowed. Those obeying the law belong to some of the wealthiest families and are accompanied by their mothers, who remain with the girls throughout the eight hours that they are compelled to labor. The Premier now urges the arrest and punishment of young women refusing to comply with the law. He also proposes that the vote be given to these women only who earn their livelihood by work.

France.—While the priestly apostolate in the towns, according to Father Doncoeur of the Paris *Etudes*, is gradually improving, that in the country districts is not

**Religious
Conditions**

so easy. Increase of wealth among the French peasantry has destroyed the older habits of simplicity and ruggedness and diminished the practise of religious duties, where formerly it was habitual. Here there is a field for missionary work and for zeal. The work known as that of the "Country Missions" is one of the most efficacious means of reviving the faith. But great hopes are also founded on the various groups of "Young Catholics" formed in many places. Special notice must be taken of the Catholic Railroad Men and Transport Workers, the Catholic Commercial Travelers, Catholic Farmers, Catholic Employees of the Post and Telegraph Services, Catholic Bank Employees, etc. All these associations greatly suffered during the war, but are beginning again to show something of their former vitality.

But it is in the upper classes that the religious revival is more powerfully felt and has been growing for the past few years. In some instances the growth is of the most striking character. Conversion began with the head and that is a good sign. The movement started about twenty years ago with men like Brunetière, Huysmans, Bourget, etc. It went on with a steady growth until the outbreak of the war. Then during the great struggle there rose an entire generation of young writers of the highest merit who followed these first masters, and who made of Catholicism and its doctrines the soul of their thought and their art. The tableau of these conquests of the Faith can be read in such works as those of Fonsegrive, "*L'Evolution des Idées dans la France Contemporaine*" 1921; Laurec, "*Le Renouveau Catholique dans les Lettres*," 1917; Mainage, "*Les Témoins du Renouveau Catholique*," 1919. Countless books, some of them of the highest literary and apologetic value, witness to the marvels of grace wrought in souls. Only a few can be mentioned: Pacary's "*Un Compagnon de Péguy*"; Retté's "*Du Diable à Dieu*"; Psichari's "*Les Voix qui Crient dans le Désert*"; René Bazin's thrilling biography of that new Francis of Assisi, modern Augustine and Anthony, Father Charles de Foucauld, hussar and hermit. A whole pleiad of Catholic philosophers, dramatists and poets are in the forefront today of the Catholic revival and hold a prominent place in French letters. Among these are Maritain, a former Bergsonian, now professor of philosophy at the

Catholic Institute of Paris; Chevalier, professor at the University of Grenoble; poets and novelists like Louis Bertrand, Francis Jammes, Paul Claudel, now French Ambassador to Japan, Henri Ghéon, Emile Baumann, Paul Casin and many others who have won tribute after tribute even from the bitterest enemies of the Church.

Ireland.—Mr. Michael Collins, the head of the Irish Provisional Government has demanded from the British authorities a full inquiry into the invasion of Free State

*England's
"Ulster Front"*

territory by an English army early this month. In an official communiqué issued on June 5 from Beggars' Bush, headquarters of the Irish Republican Army, it is denied that there were any Irish troops in the Pettigoe district except those of the regular Republican Army. It is also denied that the British troops were at any time attacked. The charge was called, "false and malicious." The statement asserts that a British shell was fired while the people were at Mass and eight other shells, without warning or provocation, immediately afterwards. Seven of the Irish troops were killed and several captured, for the British rushed the village of Pettigoe, supported by armored cars.

On June 8, an official communiqué was issued by the English Colonial Office announcing that operations designed to clear the Pettigoe-Belleek triangle in Ulster had been completed with the occupation of Belleek by the British forces, and unless the troops are attacked, there would be no advance. It was added that:

The British Government intends to withdraw the British forces within Ulster territory as soon as it is satisfactorily assured of the unlikelihood of a repetition of the incursions and raids which have disturbed the area; and, communications to this end and for the restoration of tranquility on this part of the frontier have been addressed to the Provisional Government.

The Free State territory for about half a mile about Pettigoe was occupied on June 6 by British outposts. "With the British in occupation of Belleek peace reigned along the Fermanagh border" on June 9, ran the Associated Press report. The real difficulty, and the seat of the Northern trouble, said Mr. Collins, at a Mansion House meeting in Dublin, was Belfast and the new administration should meet the difficulty at its seat. Mr. Collins continued:

The policy of the enemies in fomenting trouble in the North-east was not merely to destroy the Republic and the Free State but to restore ascendancy all over the country and to restore the act of union. But if the people are patient, he said, and do not allow themselves to be rushed and steer a careful course, they will defeat that policy. He concluded: "The task before us is no easy task, and there are some of us who at times would wish very much to be relieved, but as the situation was given into our hands at a time when we did not see, perhaps, we would be called upon to bear such burdens as we have borne. We cannot give it up now until we have carried it through another stage at any rate."

The Irish representatives resumed the conference with the British Cabinet on June 6 regarding the character of the Constitution for the Free State. No official communication was given out, but the Irish leaders' drafted Constitution, it is reported, pushed the dominion status for Southern Ireland much beyond the intention of the treaty. It is understood it was chiefly at fault on these heads: The oath of allegiance to the King was not definite enough, the Governor General's authority was not recognized, appeal to the Privy Council was not adopted, an Irish Court of Appeal being preferred and the claim was put forward for control of "foreign affairs."

*The Conference
Resumed*

The British Government, it is said, then put to the Irish leaders six questions bearing on the treaty situation. Mr. Griffith could give only a general reply to those inquiries, but they were "satisfactory" as far as they went. The Constitution as drafted, it was reported, is prefaced by a definite declaration that all the authority of Ireland's Government is derived from the people, but the British insist that the document should admit that the authority comes from the Crown.

Rome.—*La Documentation Catholique* published from the pages of *La Semaine Religieuse* of Paris, a letter from Cardinal Dubois, Archbishop of Paris in which

*The Pope and
Cardinal Dubois*

the French prelate emphatically endorses the policy pursued towards Russia by Pope Pius XI. According to the Cardinal, statesmen are endeavoring, but in vain, to settle the problem of that peace which the world now so much needs. But like a deceptive mirage, that peace is ever eluding them from congress to congress and conference to conference. The Holy Father on his side is working for the same end. Above all political passions and the clash of worldly interests, he brings before all men the ideal of a true brotherhood founded on the Gospel of justice and charity.

Peace, according to his Eminence, is the daughter of order, and order is not among those safeguards of society which can be maintained by force. It is only by the union of souls in the truth, in discipline of sentiment and of will, that such peace can have permanency. To safeguard, to defend, to foster religious truth and the interests of religion, is to ensure public peace and to strengthen the bases of all civilization. These truths, says the Cardinal-Archbishop of Paris, the Holy Father recently recalled to the members of the Genoa Congress. With his eyes on Russia, now struggling in its death-throes, he was not satisfied with the mere sending of material help, he demanded full liberty of conscience for all strangers in Russia as well as Russian citizens, full guarantees for the private and public exercise of worship, as well as the restoration of landed property, etc., to all religious bodies.

The Pope's Plea for Civilization

JOHN C. REVILLE, S.J.

THREE Papal documents of more than usual importance, owing both to their content and to the circumstances in which they were issued, have lately engaged the attention of the public. They were occasioned by the meeting of the Genoese Conference and were prompted solely by the earnest desire of Pope Pius XI for the return of peace to the world at large, and more especially by his sympathy and pity for the miseries of soul and body under which he sees the Russian people suffering. The millions who compose that nation, now smitten with tragic helplessness, but only a few years ago called the "Giant of the North" do not call him Father. They do not bow before his pastoral staff, or recognize his spiritual jurisdiction. But their cry of distress has gone up to him. In the Aeschylean tragedy in which Prometheus is bound to his rock and left to his torments and the vulture's unsatiable hunger, the ocean nymphs are touched by his Titanic sorrow and came to soothe his pains with the melody of their songs. To the Russian Prometheus bound to his hunger rock, a friendly voice, that of a priest and father, has spoken a word of comfort. Pius XI has pleaded for a starving people. He has not asked whether their self-constituted guides and rulers violated all the principles that govern the association of civilized nations. He saw the giant struggling in the maelstrom into which others plunged him, and came to his rescue in the name of humanity and of the merciful Christ.

The action of the Pope has been in some quarters grossly misunderstood and misinterpreted. The Russian policy of the Holy Father is outlined in his autograph letter of April 7, to Monsignor Signori, Archbishop of Genoa, written shortly before the meeting of the Genoa Conference; in his letter "*Il Vivissimo Desiderio*" of April 29, addressed to Cardinal Gasparri, Papal Secretary of State, and in the memorandum sent shortly after, through Monsignor Pizzardo, to the delegations present at Genoa from those States with which the Holy See has diplomatic relations (Cf. AMERICA, Chronicle, June 3, 1922).

Clear, simple, straightforward, the two letters and the memorandum of the Pontiff have on the whole elicited nothing but the highest praise and admiration. In the United States especially, where the policy followed towards Russia by the Administration of Mr. Harding and that of his predecessor Mr. Wilson, closely parallels that pursued by Pius XI, the documents received favorable comment. For the thousands who are dying of disease and hunger on the banks of the Volga and the Don, in untilled wheat-fields that were once the granaries of the world, the President of the United States, his Secretary of State, and every true-hearted American, have nothing but sympathy.

These, they would help to the limit of their ability and power. Americans have shown more than once that they are spendthrifts of their services and wealth in every just cause. But Mr. Harding, Mr. Hughes, and the saner and major part of the nation with them, have not so far officially recognized an essentially undemocratic, tyrannous, illegally organized and recklessly managed government, an irresponsible and cruel oligarchy, self-outlawed by its refusal to submit to those fundamental principles which must regulate what Pius XI terms the civil consortium or association of nations. It can be safely predicted that the United States will not recognize Soviet and Bolshevik Russia until she gives unmistakable proofs that she is willing to change her ways.

But Soviet rule, Bolshevik tyranny and anarchy are one thing. Helpless Russian children, Russian mothers who hear like Agar the cries of their dying babes and see no angel to save their Ishmael in their drooping arms, giant-limbed Slav toilers who see their strength sunk to infant weakness by disease, that is another spectacle. Before it, America has not shut its eyes. By the Riga agreement with Soviet Russia, the American Relief Administration, of which Mr. Herbert Hoover, the American Secretary of Commerce, is chairman, has obtained full authorization and proper guarantees for relief work in that country. A relief expedition is in consequence engaged in its task of mercy under American management and control. Money, stores, food-supplies, clothing, medicines, approaching \$60,000,000 in value, are being distributed throughout the more tried and suffering districts in order to save a once-sturdy and magnificent race, "now rendered desolate," as the Pope says in his letter to Cardinal Gasparri, "by war, internal strife, religious persecution and decimated by hunger and the plague." The Riga agreement for the proper guarantees of relief work in Russia, is not the recognition of Bolshevism or of the Soviet Government. It is something far nobler, it is a treaty with humanity.

The Pope has been criticized for doing the very thing the United States has done with the approval and admiration of its own citizens and of the world. His motives have been called into question. His appeal for humanity has been travestied into a selfish attempt to enlarge his spiritual power by winning over the Russian people to his fold at the moment they are suffering from spiritual, moral and physical exhaustion. Pius XI is "coquetting with Bolshevism," cry his enemies. He has practically recognized the Soviet Government, others immediately add. The Pope of Rome, symbol and support of the principle of authority in the world, they say, now upholds a govern-

ment that does away with the bond and foundation of authority, order and law. According to the Berlin *Tageblatt*, the Pope by his *rapprochement* with the Soviet Government has given to France and Belgium serious reasons for dissatisfaction. The Paris *Temps* and some of the Italian journals speak in a similar strain.

In the letter, for instance, which the Holy Father addressed to Monsignor Signori, Archbishop of Genoa, he expressed his hope that the delegates to the conference would attentively examine the lamentable conditions in which the nations now find themselves. He prayed that they might approach that study in a conciliatory spirit and make some sacrifices on the altar of the common good. Such an attitude, he added, was absolutely essential for the return of peace. If, he continued, the law of charity must not be forgotten in war, with still greater reason should it reign after the belligerents had laid down their arms and treaties of peace were signed. National hatreds, he said, are a menace even to the victors. "We must not forget that the surest guarantee of peace, is to be found, not in a forest of bayonets, but in mutual trust and friendship." According to the *Osservatore Romano* and the *Civiltà Cattolica* for May 6, a portion of the French press took exception to these words of the Pontiff. Especially the Paris *Temps* sourly asked, to whom the phrase "a forest of bayonets" could possibly refer. It evidently thought that France's military preparations were meant by the Pontiff. The *Osservatore* answered that the words were meant for all the nations collectively and for none in particular. To affirm that mutual trust and friendship among nations is a better guarantee of peace than an array of bristling bayonets, is to lay down a principle true for all places and times, for the victors of the Great War as well as for the vanquished. The Pope did not mean France any more than he meant Russia or Germany or Yugoslavia. Neither had the Pope suggested that the existing treaties or the reparations they imposed should be revised. Yet he was accused of doing so and thus weakening at the outset the fundamental principles on which some of the Powers based their policies.

Shortly before the death of Benedict XV, the League of Nations officially thanked that Pontiff for the generous efforts he had made for the starving Russian people. In his beautiful letter to Cardinal Gasparri, "*Il Vivissimo Desiderio*" of April 29, Pius XI repeats to the Russian people, separated as he says from communion with the Church of Rome through the misfortune of the times, the same message of "sympathy and comfort" pronounced by his predecessor. In that masterly letter of Pius XI, there are no political *arrière-pensées*. The Pope makes no covert designs under the screen of a false humanitarianism. He yearns with all his heart to restore to normal conditions the consortium or association of the nations. Civilization if not entirely shattered is bending under an increasing strain. He would reestablish it again on its firm foundations, justice and charity. Something more even

than civilization he would bring to the world. He attempts on these foundation-stones to build the City of God. Justice is not enough. That justice the Pope preaches and demands. He does not abate one jot or tittle of its righteous claims. But he knows too well that the justice that demands the pound of flesh can be a monstrous wrong.

Justice and Mercy! Such is the program of the Holy Father. The letter to Cardinal Gasparri may be summed up in these beautiful words. A Platonic program, the scoffer may say, a dream of the idealist snatched from his library and flung into the seething vortex of the world's dissensions, national jealousies, economic, racial and religious rivalries. On the contrary, the program thus outlined, idealist in the noblest sense of the word, for it is the conception of a great Pope, is the only practical one. Justice enforced to the last farthing, the last gun, the last bayonet, the last principle of abstract claim, spells ruin for Russia, for Europe, for civilization and the world. In tempering it with mercy, victors and vanquished will work for civilization. They will not only help others, they will save themselves. Brief as the letter of the Pope to his Cardinal Secretary of State is, it is a great document. In its message, Pius XI rises above all parties, all local and national interests. He speaks for civilization and the entire family of the children of God.

Anglican Fine Feathers

FLOYD KEELER

SOME time ago in commenting upon the trend of fashions, I wrote: "The differences in men's conditions have always been denoted by dress. Uniforms are merely a means of distinguishing between those who occupy a certain office or state of life, and those who do not, and it matters not whether the badge be that of the highly decorated general, or the stripes of the convict—the purpose is the same—to make easily distinguishable the contrast between the individual so adorned and others."

I might have extended my remarks to include ecclesiastical vestments for their two principal purposes are to subordinate the individual to the office and to make easily known what office he holds. This principle has always been recognized by all who hold to the Catholic theory of the Church and the ministry. It was also recognized by those who in "Reformation" times, broke with the ancient religion. As in many respects, the doctrinal break was incomplete at first, so was the break with regard to vestments. In Germany, Luther, after doffing his Augustinian habit did not assume purely secular clothing, but continued to use his doctor's gown, and this or a modification of it, has continued in common use among Lutheran ministers to this day. In Denmark and Sweden where the old terms, "bishop," "priest," "Mass," continued current, the traditional vestments also survived.

England, however, furnishes the best study in this direction, for there "reform" was not the primary purpose of

the break, and it was only when disturbers from the Continent began to gain ascendancy that what might be called purely "Protestant" teaching and practise came in. From Henry's first act of defiance to 1549, the date of the First Prayer Book of King Edward VI, no external change took place. In that Book, the priest at the celebration of "The Holy Communion, commonly called the Mass," was directed to wear "a white alb plain, with a vestment or cope," the alternative being allowed partly because Henry's despoliation of many wealthy churches had left them without chasubles in some instances. Many of the old priesthood remained and most of the people were Catholic at heart. Ecclesiastical garments attested this fact. With the rise of Calvinism and its later product, Puritanism, most of the outward semblances of Catholicism disappeared, just as its teachings had done. So we find the black gown of Geneva all but supplanting the older vestments, the surplice alone remaining to contest its supremacy. And thus things continued in the established Church until the early decades of the nineteenth century.

The Oxford movement was archeological and ecclesiastical as well as theological. It aimed at the restoration of Catholic faith and Catholic practise within the Church of England. It wisely went about trying to teach before it displayed and the early Tractarians used little in the way of ceremonial which their immediate predecessors had not done. The "Anglo-Catholic" movement was to a certain extent, really successful, and many suffered little less than martyrdom for their faith. Meanwhile, the esthetic side began to receive its due attention, and, not without stout opposition, gained considerable headway. People began to appreciate that one's place of worship need not be a barn in order that religion be pure and undefiled. "Restoration" took place on a large scale, and "the ornaments of the Church and of the ministers thereof" which the rubric of the English Prayer Book ordered to remain as they had been "in the second year of King Edward VI" began once more actually to be so. At this juncture many, both Anglicans and Catholics, thought that perhaps something like a corporate reunion between England and Rome was close at hand. Lord Halifax and others took up with the Vatican the case of Anglican Orders and hopes ran high. The unfavorable decision of the Commission put this matter out of the question and restored, so to speak, the *status quo ante*, as regards England and the Holy See. It has had two effects: one being to bring a large number of earnest "Catholic" Anglicans into the Church, and the other, to cause some to cultivate relations with various bodies of Easterns whose Orders and Sacraments are of undoubted validity, but who are separated from Rome.

The line of argument they take is something like this: We never were a party to the separation of *Ecclesia Anglicana* from the "Patriarchate of the West"; we have expressed our desire for reunion with Rome, but

Rome will not meet us half-way; why not turn to those that will? All the while professing complete belief in their own Orders, High-Church Anglicans are ever on the alert to have any kind of recognition extended them by Romans or Greeks and are never happier than when they can interpret some harmless courtesy in this manner. And that is as far as it has gone until very recently. The "Orthodox" whose quarrel with the Papacy has been, ostensibly at least, with reference to a so-called "addition" to the Creed, cannot stultify themselves by seeming to accept that Anglican "comprehensiveness" whereby a man may deny even such things as the Virgin Birth and the bodily Resurrection and yet remain a minister in good standing. It is a little difficult for them to feel quite at home in a denomination where in one congregation the evening service is a "eurhythmic ritual," which includes dances in church, and in another is the Benediction of the Blessed Sacrament! Such things lead to an *impasse* in the way of reunion.

America is a great melting-pot, not only of citizenship but of beliefs. I think I can safely say that lines of demarcation in faith are exceedingly blurred among the majority of our people, and that the general tendency is in the direction of indefiniteness. Those who are watching our Catholic immigrants note with sorrow and concern the great leakage that takes place, usually in the second generation. The first holds to its traditions as a rule, and the third can frequently be brought back, but the one in between is well-nigh hopeless. Imbued with the idea of freedom, and interpreting it as license, it throws to the wind too often faith along with the customs of the old world. We are not, however, alone in this problem. Orthodoxy has it, and being without that essential unity which characterizes Rome, its younger people, its American-born clergy and laity, are apt to become infected with a sort of "Broad-Church" germ. Hence overtures from the wealthy and aristocratic Episcopal Church are welcomed, even though full recognition of them may involve winking at derelictions with regard to the faith.

The following item which appeared in the *Living Church* seems to be carrying this matter to its logical conclusion:

On a recent Sunday morning Bishop Perry celebrated the Holy Communion according to the Book of Common Prayer at the Armenian Catholic Apostolic Church in Providence, R. I., vested after the Armenian manner, and with considerable ceremonial. The large church was packed with a devout congregation. The Armenian priest and his people desire to come into as close contact as possible under existing conditions with the Bishop of the diocese.

Now what is the significance of all this. Does Bishop Perry believe that "fine feathers make fine birds"? It is a far cry from the gorgeousness of an Armenian Bishop's vesture to the ordinary Protestant Episcopal "magpie," and in making the change what did the Bishop intend to convey? Is he merely "dressing up" to please his congregation, as one might don a Santa Claus suit, at

a Sunday-school entertainment, or does he expect to be regarded by the Armenians as exactly equal to their own Bishops? And how do they look upon the whole performance? Orientals are proverbially polite. They accept with a smile things that shock our blunter Western natures into action. But are either Episcopalians or Armenians being fooled in this case? What will be the result of this confusion? Will the Easterns compromise in essential matters, and make an "entangling alliance" with Episcopalianism? If so, the cause of possible reunion is perceptibly retarded, for Rome must needs look with condemnation upon any who, no matter how valid their Orders, are tainted with formal heresy, and much of Anglicanism

is. This is worthy of the consideration of that large number in Orthodoxy and in Anglicanism who realize that the ultimate goal of all reunion efforts must be recognition by the Holy See.

Orders, however, are not the only question involved. The right faith must be maintained as well. Let no one be deceived, no amount of masquerading in other people's clothes will produce that oneness of all Christ's disciples for which He prayed. Only by submitting to the will of God can that be brought about. "If any man will do the will of Him; he shall know of the doctrine." May an increasing number learn this and thus bring to pass the day when "there shall be One Fold and One Shepherd."

A Plan for Austrian Reconstruction

EUGENE WEARE

Special Correspondent for AMERICA

EUROPE today is suffering from what might be called "expertitis." Everywhere you turn you run into some sort of an expert commission, the members of which are French, English or Italian gentlemen with nicely waxed mustaches, patent-leather boots, gorgeously decorated uniforms and near-white chamois gloves. It need not be mentioned here that all these gentlemen are being well paid. Usually, they travel about in high-powered French army automobiles which make a great deal of noise and kick up a great deal of dust. No regard whatever is paid to traffic regulations and there is a strong suspicion that the drivers of these cars have special designs on the lives of American press-correspondents who, perforce, must walk about the streets of Berlin, Vienna or Budapest in the pursuit of their daily grind. There is a rumor, too, that the presence of these nice-looking gentlemen in Germany, and throughout the territories which once were included in the Austro-Hungarian Dual Monarchy, is part of a plan for lessening the unemployment at home. The scheme seems to be to select a young man who wears his clothes well, a son of Lord So-and-So or the Duc de Macaroni, and place him on the pay-roll of the German Government or the Government of the Hungarians. Of course, none of these people are consulted about the matter. The young gentlemen are "experts" and the payment of their weekly or monthly wages is assured by the presence on the Danube of small French gun-boats.

For three years a number of these expert commissions have been working and feeding upon stricken Austria and the result of their labors is well summed up in a story which was related at a banquet held in Vienna recently. According to this yarn, there is a "miracle man" in Galicia who, his friends assert, has been known at times even to restore the dead to life. His fame reached the ears of a bereaved wife whose husband had recently

died in Budapest. Advancing several hundred thousand kronen, she succeeded in getting the all-powerful one down to work on her embalmed spouse. The mourners, who had crowded in for the feast, waited about the dining salon while the great man stood over the bier waving his hands and calling upon the dead to arise. After two hours of this sort of thing during which the gentleman in the shroud failed to respond, the mighty man from Galicia, returning to the guests in the dining room, raised his hands to heaven and with a look of complete resignation in his eyes exclaimed: "How wonderfully dead he is!"

That seems to be the "expert opinion" of the hordes of commissioners who have feasted well and long upon Austria. They are agreed that the remains of the once proud Monarchy are wonderfully, superbly and even magnificently dead. And yet, there are some few exceptions, even among the experts. The Finance Committee of the League of Nations, more than a year ago, set forth a tangible plan for the reconstruction of the Austrian finances and the suggestion appears to be about the only possible solution left.

As matters now stand all of Austria's assets are in pawn. Her salt mines, State forests, undeveloped water-power and the State monopolies on tobacco, customs, railways and salt are pledged as security for the reparation payments, the cost of the Italian army of occupation and the numerous credits which have been advanced for food. The idea of the plan suggested by the financial experts of the League is that all Powers having reparation claims on Austria or claims for credits advanced since the armistice should waive their liens on the involved assets for a period of twenty years, thus making it possible for Austria to take these same assets and pledge them anew for funds to be used in setting up a national bank of issue and for the rebuilding of the economic life of the nation. It is submitted that if this be done the nation will be in a posi-

tion to negotiate loans with individuals or banks or both, and not merely with friendly governments.

For food advanced to stave off starvation the Austrians owe to the Government of the United States of America the sum of \$25,000,000. Before the plan recommended by the committee of financial experts could be set up it was necessary to secure the assent of the American Government to a postponement of the collection of this debt. There was a protracted delay on the part of America the result of which was that no financial help was forthcoming and the need for cash became even more pressing. Things were headed straight for a smash when the Government of Great Britain agreed to advance 2,000,000 pounds, France a similar sum, Italy half as much and Czechoslovakia twice as much. These loans will be made or have been made separately and independently, separate and distinct advantages, of course, being sought by each of the lenders. The reconstruction scheme contemplated by the League of Nations had to be put aside and the aid which was handed out piece-meal succeeded in barely keeping Austria alive. It has been argued, and properly so, that if the American Government had done a year ago what it agreed to do the other day, many of the difficulties to which the Austrian finances have been subjected during the last year, would have been avoided and the plan suggested by the League of Nations well under way.

Now that America has agreed to a postponement for twenty-five years of her Austrian debt, the scheme of the experts will be tried. If once it gets under way it may be that Austria will again become a substantial member of the European community of nations instead of being a subject for the charity of the world. Economically, she still has some assets which may be capitalized by way of salvaging the country.

Down in the South of Austria, in the province of Styria, there is the so-called *Ersberg*, which means "ore mountain," and which gives to Austria one of the most valuable iron deposits in all Europe. At the present time, due to inability to secure the coke necessary for smelting, little production is carried on. But with the reestablishment of order and a return to common-sense dealings on the part of her neighbors, the coke will be procurable and the mines set to working again. In a way, too, the textile industry, the manufacture of paper and of electrical goods and the State monopoly on salt may all be extended, once order is restored. As matters are now, the production in all these industries is from twenty to fifty per cent less than normal, due chiefly to the lack of coal and raw materials which must be imported either from or through the neighboring States.

It is the lack of coal which is the greatest handicap to the industrial advancement of Austria. She produces but ten per cent of her needs and is thus compelled to import from Poland, Germany or Bohemia, when she can. So far, this has been next to impossible, except on rare occasions and consequently, her manufacturers have been

forced to resort to the markets of the Dutch and French with all that such ventures mean when measured in paper kronen. In a way, this has been a blessing in disguise. It has turned the attention of the manufacturers to the possibilities for the development of Austrian water-power as a solution of their difficulties. It has been estimated that the potentialities of this water-power are in excess of 3,000,000 horse-power, sufficient to take care of all the hydro-electric energy she is capable of using for many years to come. Already the Government has inaugurated a plan for the electrification of the westernmost parts of the railway system. When completed, this will result in the saving of almost half a million tons of coal a year.

Handicapped as they are by the lack of raw materials and surrounded by enemies bent upon the country's destruction, it is a remarkable tribute to the tenacity and courage of the Austrians that they are still hopeful and confident. Even now there is an ever-enlarging industrial circle which, if properly aided by outside finance, is certain to help much in the reconstruction. The Austrian automobile industry bids fair soon to reach the position in which it will afford worth-while competition with the German manufacturers and it is proposed to set up looms for the manufacture of cloth in Austria which will in turn be bleached, printed and dyed, not in a foreign country, but in Austria. Manufacturers say that if ever it is possible to secure fuel at a reasonable price and production can be brought up to the normal output, they can export sufficient material to cover the costs of the imports on the needed food and help to stabilize the currency.

All of this, however, requires money. Even after you have succeeded in restoring order in South-eastern Europe and in bringing people around to the sensible way of doing business, you must proceed to see to it that your six millions of hungry people get sufficient food with which to maintain life. Then you must get hold of sufficient money to organize a national bank with a substantial reserve fund which will give some value to the paper money which you issue. After this it is necessary that you persuade a number of foreign bankers to lend you huge sums of money with which to set rolling the wheels of industry and then, this done, you are well on the way to the restoration and rehabilitation of that which is left of the once great Monarchy of the House of Hapsburg.

There is another theory looking to the restoration of Austria which deserves to be mentioned here. There are many people in this troubled land who would have Austria joined to Germany as a sort of province or political sub-division like Bavaria. The advocates of this plan are animated, not so much by their love for Germany, but rather by the desperate situation in which they find themselves. Such a merger, however, cannot be made without the consent of the Allied Powers and this is next to impossible to secure. Nor is it clear that Germany would eagerly accept it.

Since European statesmen, even when not unfriendly,

are involved in their own difficulties, it is suggested that the United States assume a paternal interest in regard to Austria. America can be policeman, banker, statesman, diplomat, business manager and a few other things just for the asking. America can solve all the Austrian problems in a jiffy—if she will. But she will not. From an Austrian standpoint this is regrettable, but from the standpoint of America, the refusal to have anything whatever to do with Austrian politics or the politics of any other European nation is not only highly commendable, but very wise statesmanship. When you get to know something of the Czechs, the Serbs, the Rumanians and other races among the European nations you find it easy to appreciate the traditional attitude of America towards things European. When President Washington, more than a century ago, warned his fellow-countrymen against

entangling alliances he spoke with the voice of an inspired prophet and must have had present-day Europeans in mind. For America to make any alliance, directly or indirectly, with any European nation is for America to court disaster which will involve her in war just as surely as the stars shine above or the heavens give forth the rain. Let America help all she can with money and food and credits and medicine and counsel and patience, but, beyond this—nothing.

Austria, dying Austria, needs help. She needs most the kind of help which America can give. And America can and will do more than her share. If ever the real situation in Austria is brought home to the American people there will be no delay in rendering aid in friendship, food and money. The trouble is that it is not easy to get at the truth.

Climate and Human Activity

AUSTIN O'MALLEY, M.D.

AS food is necessary to sustain life, a peculiar climate is necessary to sustain civilization. In all historic time civilization has appeared within sharply defined geographical zones and never outside these zones, except in a case like the Mayan civilization, if it may be called civilization, in the jungle of Yucatan, which arose when the climate was necessarily different from the present climate of that part of America. Epochal changes, like those which turned thousands of square miles of Turkestan from fertility to utter aridity, changed Yucatan from a climatic condition in which Mayan architecture and sculpture were possible into the present state where no civilization at all can exist. One may object that although civilization always has been found within peculiar geographical zones yet the climatic conditions as such perhaps have had nothing to do with it. It might have been racial. Certain nations are civilized and others are not, and the civilized might have developed civilization in any part of the earth they happened to be. Whatever they might have done, as a matter of fact the civilized peoples as we know them do not advance in civilization outside certain fixed zones. All great historical migrations of nations outside these zones have been west by south, and in the South northern races are always exterminated by the climate, and this the more rapidly the farther south they go. There are many other reasons beside actual destruction of the civilized migrating nations which prevent civilization beyond the proper zones.

Huntington, of Yale University and others, have investigated the productivity of 7,000 piece-workers in factories in Connecticut, Western Pennsylvania, and Florida, and that curve is constant. The same tabulation was done for New York, Maryland, the Carolinas, Georgia, Japan and Denmark, with identical results. Cold checks work much more than heat does; man, like plants and animals,

does less work in the cold of winter than in the heat of summer. The curve of work rises gradually from the latter part of March to the middle of June; then it sinks, and begins to rise again at the end of August. It reaches its maximum in the early part of November. Again it sinks steadily until it is at its minimum in January. Workmen or women who do 100 per cent of work early in November, do only 85 per cent of the work in January no matter what the inducement. The work-curve in mathematics of 240 army cadets at West Point and 1,300 naval cadets at Annapolis from 1907 to 1913 follows that of the mill hands in the cold weather. It was lowest in January. It reached its maximum, however, in March; earlier than the spring maximum for the physical workers. Mental activity is best when the outdoor temperature is about 38 degrees Fahrenheit, and such activity is depressed by cold just as physical activity is, but mental activity is inhibited by a less degree of heat than that which checks physical activity. The decline in work in commerce and in colleges after the Christmas holidays has no connection with these holidays as such; it is an effect of weather.

The best temperature for physical work is about 60 degrees, the best for mental work is about 38 degrees. Now the mean temperature of Middle England, Northern France, and Germany, where we find the highest civilization, is 63 degrees in summer, and the winter mean in 38 degrees. That is, these regions have the temperature in summer and winter for physical and mental work which is most conducive to advance in civilization.

Secondly, Kulmer, an American observer, discovered that a constant temperature, or a steady seasonal change without any variability in the weather is depressive to mental and physical activity, and that the greatest human activity is found in the belt of the so-called cyclonic

storms. Where there is an area of low barometric pressure there is a peripheral motion of wind toward that place with more or less rain. Meteorologists call such a condition a cyclonic storm. A region of cyclonic storms is a region of variable climate, one that is not severely hot nor severely cold for a long time, and such are just the regions inhabited by the most civilized races.

Again, humidity is necessary for human activity. In the dry air of the far north there is no human activity, and the same is true for the arid southern regions. Too much humidity is as depressive as too little, but in the effect on man the humidity must be accompanied by certain temperatures. If the weather is hot and humid, the worker is depressed; if it is cold and humid he works better than when the air is cold and dry. In spring and winter, the best work among factory operatives observed by Huntington was done in a temperature varying from freezing outdoors to 70 degrees indoors, with an average of about 50 degrees, but with a relative humidity of about 75 per cent. That is, neither the dry nor the wet days are the best. When we have damp, hot days in summer, we soon get a change through a storm, and the summer productivity is greater than the winter. A reason for the fall in the energy of workmen during the cold weather is the dry heated air in houses and workshops, and this is more marked in America than in Europe.

To have a perfect climate for work, there must be a combination of the proper mean temperature, variability, humidity and light. Too much or too little of any of these factors destroys the necessary equilibrium. Perhaps the most important element of a climate is its sunlight. Temperature, variability, and humidity affect energy, but light affects life itself. Anthropology and tradition show us the earliest man was white, and that he started to make human history in the Euphrates Basin. The colored and blond races are such by development. As the white man migrated southward he slowly acquired protective skin pigment and became brown; farther south, in the tropics, he grew black to defend himself from the ultra-violet rays of the sun, and to radiate heat more rapidly. As he migrated northward he lost the protective pigment, which was worthless to him against the light, and a detriment because it radiated and lost bodily heat which he needed. Physicists that work with extra-spectral rays, Roentgen and Becquerel rays, rays from radium and similar emanations, must protect themselves by rubber, lead, glass and like means, or they will be severely burned, and the radiation will so change their bodily cells as to let in salts which disintegrate them. Similar rays exist in sunlight, and Finsen found that we are protected from these by skin pigment. The more direct the sunlight and the less the relative cloudiness in a region the more darkly pigmented the people that live under it. Pigment also has a relation to bodily heat. The blacker an object the quicker it radiates heat. Arctic animals have white hair or fur for this reason, and tropical animals have dark fells.

The tropical man is black, the northern man is white, except the Esquimo, who needs some pigment to protect him from the sun-glare on the snow during his day of six months' duration. In another paper the reason why migrating races often die out will be discussed.

COMMUNICATIONS

The Editors are not Responsible for Opinions Expressed in This Department.

"The Chronicles of America."

To the Editor of AMERICA:

IN AMERICA for May 13 I was amazed to read in a letter by Mr. Edward F. Sweeney, Chairman, Knights of Columbus Historical Commission, a statement regarding "The Chronicles of America" (Yale University Press), that: "The majority of these volumes were written by Canadians." It struck me at once that this statement was inaccurate. I checked over the list of authors in the series. Of the thirty-seven authors represented, thirty-two were born and have lived and worked in the United States. Five were born in Canada, but of these only three continue to reside there and remain identified as Canadians.

Since some of the writers in the series have contributed more than one volume, we should perhaps look at it from another point of view also. There are fifty volumes in the series. Of these forty-two were written by (United States) Americans, five by bona-fide Canadians, and three by persons born in Canada but long identified with the United States. Should not the chairman of so important an undertaking be more careful about his facts?

Trenton, N. J.

HOWARD L. HUGHES.

Aggressive Yet Friendly Catholicism

To the Editor of AMERICA:

ON May 25, at Washington, was celebrated the fiftieth anniversary of Father Elliott's ordination to the priesthood. There are many priests so fired with apostolic zeal, that, though laboring in one portion of the Lord's Vineyard, they cast hungry glances afar, and would like to possess the privilege of bilocation in order that they might double their efforts in behalf of immortal souls. Father Elliott is a man of this caliber. He frequently expressed a holy envy of those engaged in "colored" work. But a wise Providence had another particular field in which this giant of the American Church was to live and to labor, and, we may safely add, to die.

The title "Apostolic Mission House" and the name "Father Elliott" are almost synonymous. The former is the body and the latter is the soul of an education, which, in spite of misunderstandings, is fast gripping the minds and hearts of our clergy. The priesthood of America is a dynamic force, which, when fully charged with the Elliott spirit, will prove irresistible in its mighty clash with sin, error, and indifferentism. Like a modern Peter, Father Elliott has been, and he is still, a rock upon which is being erected a superstructure of aggressive, yet friendly Catholicism. We say "aggressive" in distinction to that fearsome and selfish spirit that would hide the light of Catholic truth under a bushel and let the outside world struggle on through the darkness; and we say "friendly" because there is a way of presenting religious truth which will merit and receive a respectful hearing and be productive of converts. This way was once attractively described by St. Francis de Sales, and one of its most prominent exponents in our own times is the Rev. Walter Elliott, C.S.P., to whom, although he is past eighty, we offer the hope of many more years during which to work on for the conversion of America.

Baltimore.

JOHN J. ALBERT, S.S.J.

Mr. Bryan and the Book

To the Editor of AMERICA:

I have read with interest "A Victorian Recrudescence," in *AMERICA* for April 29, by Mr. John D. Tibbets, concerning the relations of a certain eminent man in the United States, of political leanings, with the Bible. The article recalled an incident which occurred during the past winter in a city on the West coast of Florida. The occasion was one on which the gentleman referred to had been invited to speak before a representative gathering of men—ladies tolerated in the gallery—from the South Florida section. It included newspaper men from practically the whole State. The subject assigned for the speech was sufficiently broad to cover almost any topic the speaker might choose to include; but it was phrased in such a way that one took the impression of a discussion dealing with the disturbed world conditions, and their proposed remedies.

The topic of Prohibition and its maintenance appeared to fit under the assigned head, and was introduced by the speaker immediately after the required eulogies had been pronounced over the body that had invited him, and the press, together with a sermon to the members of the latter profession on the proper conduct of their profession. There were five of us in our party; and when the Prohibition lecture had reached full swing, we decided that we were not likely to hear anything new or startling, and arose to file out of our row.

At this juncture the speaker arrived at one of those high spots, which occur at timed intervals in speeches of this variety, when a crushing statement is to be delivered, covering in a terse sentence or two the matter that has been doled out before. The speaker raised his right hand, in the manner customary with one taking an oath, and pronounced: "God Almighty never intended alcohol to be used as a beverage by man," or words with that meaning. No one present could reasonably take the word "alcohol" in this connection to mean grain alcohol in an undiluted form, or wood or denatured alcohol in any form, when interpreted with what had gone before in the speech. That had dealt with drinks having an alcoholic content.

In view of the volume of testimony in the Bible, to the direct opposite of the gentleman's proclamation, it would seem that his invocation of the Book to back his arguments, in the way referred to by Mr. Tibbets, must not be taken too seriously by the American public.

Key West, Fla.

H. H.

The Moral Value of Mental Tests

To the Editor of AMERICA:

Your Washington correspondents accuse me of being "unacquainted with the moral value of mental tests." In my article of April 8 on "Mental Tests and Liberal Education" my purpose was to show certain agreements between the tests and a liberal education. The tests argue to a general intelligence, are devised to rate operations, lay stress on formation rather than on information, strive to measure one's operative habits, and are chiefly linguistic. In these points I endeavored to show the resemblances between the tests and a liberal education. As I think highly of a liberal education, I was surely not attacking mental tests, but rather seeing their good points.

"The Moral Value of Mental Tests" is another and distinct question, which I touch upon partly in the article of May 13, "False Inferences from Mental Tests." The question of the connection between intelligence and morality has often been discussed and cannot, I fear, be so easily disposed of as your correspondents seem to hope. If a McHenry was hanged in Boston recently and was proved to be so weak-witted as to be irresponsible, then such a sentence was manifestly unjust and against the laws. I should

like, however, to know the facts. No one has ever questioned the truth that one must be able to reason before moral guilt is incurred. But will your correspondents venture to assert that if one reasons well, moral rectitude will always result as a consequence of this process?

Besides the hanging of a mental defective, your correspondents cite the case of homicidal mania in a mental defective. But homicidal mania is not confined to morons. Unhappily, such sad outbreaks are found with high intelligence. A mental test is nothing more or less than the average way a certain number of people of a certain age, place and time perform a definite mental operation. That is the simple plain fact. Supposing that test to be properly standardized or averaged, supposing too that the test is properly given and correctly rated, all of which suppositions are vastly important, what is the result? This, and this only: the candidate's ratio to the average in that particular operation. Everything else is theory, is inference, whether right or wrong. One way of curing a toothache is to cut off the head. Would your correspondents advise the incarceration of every moron because one in Kansas had homicidal mania?

Is it not constructive criticism to know the full and exact truth and not make a fad of mental tests? The Salem judges, to whom your correspondents refer, thought they had tests by which they could detect witches. Mental testers should not handle morons without discretion or trust too fondly to their tests and to the conclusions drawn from the tests.

Boston.

FRANCIS P. DONNELLY, S.J.

The Real Peace Congress

To the Editor of AMERICA:

The reports of the Eucharistic Congress in Rome which have reached us, make us realize that the world has recently witnessed one of those extraordinary manifestations of the Divine that leave their lasting impress on humanity. The Israelites witnessed one in the flaming summit of Mount Sinai when Moses conversed with God and received the Ten Commandments for the government of the world for the rest of time. The chosen Apostles, Peter, James and John, witnessed another on Tabor's top when Moses and Elias appeared and Christ was transfigured before them, to prepare them to preach the Gospel of the New Testament to all nations. And, again, the Jews participated in a spontaneous demonstration when they and their children escorted Christ, the Founder of Christianity, riding on an ass into Jerusalem on Palm Sunday as they spread their garments in the way and cutting down palm branches waved them before Him shouting: "Hosanna to the son of David. Blessed is he that cometh in the name of the Lord!"

So, on May 29, Christ returned to Rome borne in triumphal procession through its streets from which He had been so long banished, accompanied with indescribable medieval and modern pomp and pageantry, the release of 1,000 doves of peace announcing His coming, the bells of more than 400 churches pealing forth their glad Hosannas, airplanes dropping copies of the Papal benediction like messengers from Heaven, powerful search-lights illuminating the sky at night like the "pillar of fire" that guided the Israelites of old through the desert, and 10,000 little children of whom Jesus said that unless we become as these little children we shall not enter the kingdom of heaven, receiving Him in the Eucharist in the presence of 100,000 pilgrims in the Coliseum where hundreds of thousands of martyrs shed their blood for Christ during the long persecutions of the first three centuries of Christianity.

Here was the true Peace Congress, if men would only open their eyes and recognize the fact. At its approach the pseudo-Peace Conference of Genoa folded its tents and silently stole away. The priests of Baal are powerless in presence of the prophets of Jehovah. How different the *schemata* of this peace

conference from the agenda of the counterfeit, *soi-disant* peace conferences that have of late years filled the world with their discordant contentions and confusion of tongues! No talk in the true peace congress of warships, submarines, poisoned gas, indemnities, alliances, or treaties, yet the entire field is thoroughly covered and efficient remedies prescribed for all evils in the following list of subjects discussed by learned and experienced "experts":

- (1) "Individual Peace in the Intellectual Order," by the Right Rev. Mgr. Cazzani, Bishop of Cremona, Italy.
- (2) "Individual Peace in the Moral Order," by the Rev. Father Janviet, O.P., preacher at Notre Dame, Paris.
- (3) "Peace in the Family Circle," by the Right Rev. Mgr. Kepler, Bishop of Rottenburg, Germany.
- (4) "Peace in the Professions," by Count Carton de Wiart, Minister of State, Bruxelles.
- (5) "Peace in Society," by Mgr. Massimo Massimi, Auditor of the Rota at Rome.
- (6) "Peace in the Nation," by Commander Gennaro de Simone, of the Neopolitan Bar, and then (7) "International Peace," by M. José Gabilan, of the Madrid Bar.
- (8) "The Supreme Pontiff, Prince," by the Very Rev. Mgr. Henry James Grosch, Rector of St. John the Evangelist's, London, and (9) "The Host of Peace," by the Right Rev. Mgr. Cholet, Archbishop of Cambrai.

"Back to Christ and Christianity" must be the slogan, if the world hopes ever to see universal peace again, as it brooded over it at the birth of Christ. The cross that appeared to Constantine is the key to the problem: "*In Hoc Signo Vincas.*" Perhaps the heathen nations of the Far East and the young and virile Republic of the Far West will see the light sooner than the apostate nations of Europe. At any rate, let us hope that America may soon be found worthy to harbor a future International Eucharistic Congress, and thus become an instrument in the hands of Providence to restore the world to "normalcy" and "make it safe for democracy."

White Bear Lake, Minn.

WILLIAM F. MARKOE.

Why So Few Converts?

To the Editor of AMERICA:

Catholic statistics indicate that 5,632 priests in eleven archdioceses of the United States made 9,858 converts last year, an average of 1.78 for each priest. New York leads the list with 2,573 for its 1,141 priests, an average of 2.25 for each. Sante Fe is at the other end of the line, with 70 converts for its 94 priests, an average of less than one for each. This may be fairly taken as a cross-section of the rate of convert-making throughout the entire nation, even though Detroit for instance runs about three converts a priest. With our 22,049 priests in the United States, this average means we made less than 40,000 converts last year. At this rate, some mathematician with a fondness for differential calculus may tell us how long it is going to take to make America Catholic. The following are the detailed figures, compiled from the latest Catholic Directory:

Archdioceses	Priests	Converts
Baltimore	565	1,345
Boston	807	1,079
Chicago (not counted).....	1,066	no figures
Cincinnati	413	705
Dubuque	268	407
Milwaukee	440	724
New Orleans.....	273	342
New York.....	1,141	2,573
Oregon City (not counted).....	153	no figures
Philadelphia	828	1,496
St. Louis (not counted).....	598	no figures
St. Paul.....	356	613
San Francisco.....	447	504
Sante Fe.....	94	70
Totals.....	5,632	9,858

These statistics are not calculated to give any of us a thrill. As a matter of fact priests are not responsible for all the converts. Many of them are the result of mixed marriages, and the frequent obligatory course in Christian doctrine preceding them. Many more are the happy consequences of illness in Catholic hospitals; some are due to private reading and study, or the influence of friends and associates. A respectable percentage of our converts are women and the labor of instructing them is often performed by nuns. The various diocesan apostolate mission bands, formed originally for this very work, are responsible for many of the converts made in dioceses where the bands adhere to their primitive purpose and function regularly among non-Catholics. Too often they are used in Catholic missions, although Catholic missions themselves make many converts.

In its final analysis, with 22,000 and more priests in the army of the Lord in this country, very few of them are in the front line, in the trenches of heresy and in actual contact with the non-Catholic world, so far as convert-making is concerned. Nearly all of us, alas! are far back in the "service of supplies," working among Catholic people. Many priests go through the year without making any converts at all; some priests in exceptionally situated churches in large cities have numerous converts every year, so much so that a large portion of their time is taken up in the work of instruction; in some Catholic hospitals one of the nuns is often detached from other work to instruct prospective converts during their convalescence. Every Catholic should be filled with zeal to promote this important work.

The problem of convert-making is closely allied to the art of salesmanship. This may sound crude but we must take the world as we find it and employ terminology and methods understood by those whose souls we wish to save. To put it briefly Catholic priests are God's salesmen. They are engaged in selling Catholicism. That being admitted, the highly developed methods of the modern traveling salesman, if applied to convert-making, might result in far more conversions. True, one must always count for the supernatural doing the unexpected, and performing miracles of grace, where the natural would score a total failure. But since the natural is the basis for that which is above nature, modern methods might well be copied to help along the supernatural. Up-to-date salesmen do not sit in their offices waiting for trade to come to them, for competition is too keen. Hence they go out after their customers, they look up their prospects, they call upon them regularly, and at times to suit the convenience of their customers, they bombard them with attractive literature, they present the most favorable side of the wares they are trying to sell, they are ardent enthusiasts about the goods they represent, they go to considerable trouble to make a sale, and when the sale is made, they do not immediately forget all about their customers for there is an elaborate follow-up system whereby they keep in touch and continually render service to them. If their clients are women, they are careful about their personal appearance; they are well-groomed and cleanly shaven, and there is no hint of tobacco when they are interviewing them. They work early and late and unusual hours will not deter them from interviewing the trade, they are not easily rebuffed, they do not adopt a high and lordly attitude, they are never in a militant mood nor sensitive about their dignity, they never scold their customers, they do not expect others to take their unsupported word, they always keep appointments, they employ polite and cautious language in their correspondence, and they reply promptly to all inquiries. In a word, they leave nothing undone to gain interest and to hold attention by gentleness, consideration, patience, conciliation and service.

Would not a course in salesmanship in our seminaries increase the ratio of converts in the United States from the not very high average of 1.78 per priest prevailing today?

Pittsburgh.

THOMAS F. COAKLEY, D.D.

AMERICA

A - CATHOLIC - REVIEW - OF - THE - WEEK

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The Sacred Heart's Attractiveness

WORSHIP of the Sacred Heart of Jesus did not begin with St. Margaret Mary, nor does the devotion rest for its foundation on the revelations of the holy Visitandine. Quite apart from the message she was commissioned to deliver to mankind, the devotion has its theological basis, and the approbation given it by the Church is independent of the visions of Paray-le-Monial. Nevertheless, St. Margaret Mary had a marvelous part in the diffusion of the devotion, and it is to be noted that the particular form of it which she practised and preached and declared had been made known to her by Our Lord is the form which the Church has made its own and on which has been set the seal of ecclesiastical approval. In the designs of Divine Providence, it is a historical fact that it was her heart to which was vouchsafed this particular spark of Divine love caught from the Heart of Christ Himself, and that it was her heart, after it had been set aflame, that communicated that spark to the world. Others before her had known and practised and tried to spread devotion to the Sacred Heart, but the particular devotion which has reached the uttermost parts of the earth and is known to every Catholic child, must be traced back as to its source to the heart of the lowly nun who was selected by God to be its pioneer.

Expressed in simple terms, devotion to the Sacred Heart is a special form of devotion to the adorable Person of Jesus Christ. The Church places before the eyes of the Faithful the image of the God-Man showing His Heart living and pulsing with love for men, but wounded by their neglect. At once the Faithful read its silent symbolism:

it speaks to them the message of love, the love of the Incarnate Word, which is at once the love which the Saviour has for them as God, and the love He has for them as man, with special emphasis on its mysteriously generous manifestations, the Passion and the Eucharist. That Heart is the Heart of God, hypostatically united to the Word and worthy of Divine worship, and so they bow down in adoration; it is a living heart and hence has its share in all the vital operations of Christ, especially in its love and sorrows, and so it awakens a living response of love and sorrow; it is the emblem and expression of the interior life of Jesus, and so it brings before them the personality of the Saviour, whole and entire, with all His hopes and fears, His virtues and holiness, His joys and pains, His wonderful loveliness and the steadfast prodigality of His unchanging affection. It is a heart wounded by love for man, so exquisitely tender that it has spared no means to make itself known, and yet a heart strangely unknown and cruelly outraged by coldness and indifference. And thus it is that the Faithful, rise from the vivid symbol to the living reality of the Heart of Christ, and from the Heart itself to the Divine Person, all loving and all lovable.

The appeal is irresistible, and from the heart of man there comes a cry of shocked surprise and of ardent desire for reparation: "O Sacred Heart of Jesus, Thou lovest, Thou art not loved, would that Thou wert loved!" Once that cry has shaken the soul, the rest is inevitable; the response of love, self-dedication, the apostolate. No wonder that the devotion to the Sacred Heart has transformed and is still transforming the cold heart of the world!

Buying and Selling the Vote

SENATORS HARRISON and Smoot, along with other venerable members of the Senate, are much exercised over the tremendous expenditures of money which are fast becoming customary in American elections. Their alarm is fully justified. The theory of elections in a representative democracy is remarkably simple. In practice, the process is becoming extraordinarily complex. The theory is that the people examine the qualifications of the respective candidates and choose, or even conscript, the best man to serve the common good. In a small community the theory meets no unsurmountable obstacles, but in national elections and elections in the more populous States, the theory is well-nigh overwhelmed by a very practical difficulty. Since all candidates are both virtuous and capable, how can the best man be so erected as to resemble a city set on a hill? The only answer is "By advertising."

But advertising costs money, and when money comes in trouble is never far off. Senator Harrison arises to state that in securing the Republican nomination as Governor of Pennsylvania, Mr. Gifford Pinchot spent \$93,000 of his own money, and nearly \$30,000 contributed by his wife. In the opinion of the Senator, who, it must be re-

membered, is a Democrat, this fact suggests that the nomination was purchased. Mr. Pinchot admits the expenditures, but claims that he would be willing to use a much larger sum for the purification of the State of Pennsylvania. The State, he explains, is in the hands of a political gang, and the brains which control these hands are not, strictly speaking, completely devoted to the welfare of the people. Hence his expenditures are, in reality, the generous outpouring of a private purse for the public good.

Mr. Pinchot is doubtless justified in his own eyes, especially as it has not been so much as hinted that one penny was spent for improper purposes. But the doctrine is full of danger to free and fair elections. An upright man can be trusted to expend money properly, but not all candidates are upright, especially in communities where no laws limit the expenditure. But the most alarming feature of the situation, aside from the fact that only a rich man can now stand for Federal office or for political preferment in the larger States, is that the best laws have thus far been unable to meet this grave situation satisfactorily. Unless a solution is found, we may yet repeat the political scandals of ancient Rome and of the times when public offices were sold at the auction-block.

The Railroad Wage Cutting

THE decision of the Railway Labor Board, cutting the annual payroll of the railway employes to the extent of approximately \$110,000,000, was naturally enough greeted with expressions of satisfaction on the part of railroad executives as it was met with loud indignation on the part of labor. In the meantime the salaries of the railroad supervisory forces were left untouched. Such are the results arrived at by the representatives of the public in full accord with the representatives of the roads, while a minority report was handed in by the three labor representatives upon the Board to voice their determined protest against the injustice which they believed had been done.

The details affecting the reductions made in the wages of the various classes of employes are an economic question into which we cannot enter here. What is of vital importance to us, however, is the principle on which these reductions were based. The Labor Board is carefully reticent upon this point, and yet certain statements indicate the attitude of its members. In justifying the large deductions made in the wages of the unskilled workers they offer the following considerations: The first is that these laborers will even now receive higher earnings than unskilled labor in other occupations; the second, that the level of wages in a period of depression and unemployment should not be made the sole basis for just and reasonable wage awards by a government tribunal; and lastly, that attention must also be given to "the hazards and hardships of the employment, the training and skill required, the degree of responsibility to the public, and other elements."

While such is the profession of the convictions said to

underlie the majority decision, the minority report describes this decision as arrived at simply by the gross method of taking the wages "established in a wage market dominated by the impersonal law of supply and demand." Be all this as it may, one thing is clear, that in the principles claimed to have been made basic for the majority decision there is no hint that human needs were ever weighed by the Board, or that it sought to establish a minimum which in the case of the most poorly paid laborers would assure at least reasonable comfort for the workers and their families. This principle, though most rudimentary and important, appears to have been entirely and even purposely excluded from all the deliberations by the representatives of the public and the roads.

We are not concerned here with the wages of the more highly skilled employes, whatever may be said upon that subject, but only with the wages now allotted to the lower class of workers. It has been computed that by the decision affecting the maintenance-and-way employes about 500,000 workers will receive somewhere between \$725 and \$900 a year, and that 300,000 will receive less than \$825. The poorest laborers, who are probably engaged at the hardest physical toil, have been adjudged a wage no higher than \$1.84 for an eight-hour day. If unskilled laborers in other employments are paid even less than this, as the Board assures us, then more's the pity. But why was it necessary that the wages of these men, in all conscience low enough at the rate of twenty-eight cents an hour, the sum which they had hitherto received, should be cut down to the pittance of twenty-three cents? Do the gentlemen of the Labor Board candidly believe that, if they themselves were suddenly reduced on the morrow to the position of these same workers, they would be able to support their own families in comfort and Christian decency, according to true American standards of living, on a daily wage of \$1.84, or even on \$2.30 for a ten-hour day, and that they could, with the same wage, lay aside enough against the day of sickness, unemployed and distress? If not, why are they willing to impose such conditions upon others? The country will not be the richer, but far the poorer for such "savings."

The Medical Bootlegger

ASSEMBLED in convention in St. Louis, the American Medical Association took a good grip on its courage, and roundly condemned the Sheppard-Towner maternity act. This foray concluded, the Association's hot courage cooled. In the tone of a bootlegger about to be apprehended with the goods in his possession, the Association asked that the Volstead act be amended to enable the Government to sell good whiskey for medical purposes at a reasonable price.

Evidently the fraternity resents an arrangement which makes the physician who thinks that a pneumonia patient needs more than one pint of whiskey in ten days, liable to the penalties but not the emoluments of a bootlegger. But

the physicians have themselves alone to blame. The Eighteenth Amendment, designed to prohibit the production and sale of alcoholic liquors for beverage purposes, gives Congress no control whatever over the physician's prescriptions. When the Volstead bill, against which objection is now made, was before Congress, a strong protest from the Association and from the local medical societies, would have served a good purpose. But the Association was silent, and the defense of the profession devolved upon the lone shoulders of Dr. John P. Davin of New York. Dr. Davin was and is an able advocate, but from the beginning he labored under a crushing disadvantage. As a good citizen, he casts a vote, but only one. Had he been able to cast an unlimited number, he would have prevailed with the Committee, and the bill would never have been reported. But, also, had the Association and the profession stood with him, the humiliating terms of the bill which take for granted that every physician will "boot-leg" unless prevented by Federal law, would have been omitted. Yet Dr. Davin was left to conduct the fight almost single-handed. If a profession will not fight for its honor, a mere Congressional Committee may be excused if it draws the conclusion that the profession has no honor worth defending.

But the belated protest of the American Medical Association will not be wholly lost. In contradiction to the fanatics who assert that alcohol is under all circumstances a poison and nothing else, the protest shows that in the opinion of reputable physicians, whiskey has a definite therapeutic value. It is also another of many indications that the time has come to amend the Volstead act in the interests of public health as well as of public morality.

The Coin of the Realm

THE Supreme Court of the United States recently rejected as unconstitutional the child-labor law passed by Congress in 1919. In its editorial comment on this decision, the *New York Herald* says: "When the financial mint in Washington turns out a new coin, we know that it is good: it is final, authorized, indisputable. Any one of us would be willing to take thousands of these coins or to have them forced upon us, without protest." With regard to laws passed by the "legislative mint called Congress," the *Herald* continues, we have not the same security or guarantees. Such laws may be current for years until some one questions their validity. What happens then? They are taken into "the testing room of the nation called the Supreme Court," examined by experts and weighed "in the balance of the Constitution." If in agreement with the fundamental principles of the American Republic, they are accepted; rejected, if in opposition.

Catholics are often accused of submitting blindly to the teachings of the Church and the articles of their Faith. In this, their enemies constantly remind them, they are unprogressive and medieval in thought and outlook. For with the shackles of definite dogmatic teaching riveted

upon them, believers, they are told, are bound to tread the same beaten path, unthrilled by the quickened intellectual and scientific life surging around them; they are stiffened into mental stagnation. Once that stigma of medievalism has been stamped upon the Catholic, his adversary imagines that the last word of mild scorn and indulgent pity has been said. Nevertheless, when Catholics unhesitatingly accept as genuine currency that coin of doctrine which the Church issues from its Divine treasury, persuaded and convinced that she has shown her credentials as the one mint authorized to issue it and have it honored in the heavenly kingdom, their act is not only an act of humility but an act eminently reasonable.

Catholics accept that teaching with the same trust with which the banker, the business man and the storekeeper, takes from his clients the silver and the gold coin, which he locks in his safe or deposits in his till. Catholics do so on more solid grounds and for stronger reasons. The banker or the business man, takes the material coin on human trust and human faith. The Catholic takes the minted coin of religious truth on the authority of a Divine revelation. For the mint from which the teachings of his religion are issued, is not a human, but a Divine institution. It stamps on its coin the image and the superscription of the King. Coming from such a source the coin must ring true. There is no possibility that any base alloy can mingle with its precious metal. The citizen handling the coin of the Republic can have no such certainty. For there is the possibility of mistake and fraud in the minting, the stamping and issuing of the silver dollar and the golden eagle he uses in his business transactions. Governments have been known to mint debased coin. Philip the Fair, King of France, bears the unenviable title in history of "the Counterfeiter."

Yet people throughout the world use the current coin of the country in which they live with full trust and confidence. In doing so, they have nothing like the solid guarantees which the children of the Catholic Church possess when they submit to the articles of her creed. The golden coin of Catholic doctrine is guaranteed by the special Providence of God and the will of the Church's Divine Founder. The dogmas of the Church of Christ are the coin current of the heavenly kingdom. For twenty centuries that coin has remained unalloyed, unbased, unchanged, as true and fair now as when first minted and issued. Examined in the Supreme Court of the Infallible Church, tested by the Great Assay of faith and reason, nature and revelation, Scripture and tradition it has been found flawless. Men daily risk their strength and their lives to hoard up the perishable coin of the world's wealth. Wiser from every point of view is the man who humbly accepts the teachings of faith and, who by guiding his life by their unerring principles, lays up treasures in heaven where "neither the rust nor the moth doth consume, and where thieves do not break through, nor steal."

Literature

The Humanity of Hopkinson Smith

HE was the very soul of kindness. No man in all my acquaintance was so free from criticalness and so far removed from cynicism. No man ever said fewer harsh things of others, because no man thought fewer harsh things of his acquaintances," wrote Thomas Nelson Page about F. Hopkinson Smith. He was not exaggerating, for Mr. Smith's acts of kindness towards his fellow-men, amounting sometimes almost to the heroic, were legion. But we do not have to know all this to feel secure in the persuasion that Hopkinson Smith was the kindest of men. If it takes a good man to write a good book, no man who was not the very soul of Christian kindness could have written the stories that author wrote.

Hopkinson Smith makes his own love for children, for example, glow warm in the person of Felix O'Dea. The incident in the shop of Kline, the German second-hand dealer, is typical. O'Dea enters the shop; a little dog bounces up barking and sniffing suspiciously; O'Dea stoops down to pet him and immediately Kline's little daughter comes running up joyfully delighted that her pet has not been rudely kicked aside as so often before. "You like dogs, don't you, sir," and Felix remarked to himself: "What a sweet face that little girl has!" Here is begun a friendship, the kind that only Hopkinson Smith can portray, and the glow of its light will charm us throughout the whole course of the story. Soon this little friend will climb upon the knee of Felix, take hold of his hand, and laughingly lay her head all golden with curls upon his shoulder. His interest is her present happiness, his solicitude is for her future.

Probably more admirable still is Hopkinson Smith's portrayal of that purest of his creations, the friendship of an older man for a youth just breaking into manhood. Such are the relations between St. George and Harry Rutter in Kennedy Square, where the young man pours out to that dear old heart the disappointments incident upon his early love. And there is no finer feeling exhibited than when St. George opens his heart and his home to this young man driven forth by an irate father. Such are the relations between Peter and Jack Breen in "Peter," where the old man is almost a mother to the boy. How Peter grows enthusiastic over the joys of young Jack! How he grieves and is troubled in his trials and sorrows! Then the delight of the young man in possessing such a friend, true as gold and constant as the stars! Other loves Hopkinson Smith portrays and does it well. But armies of authors have written of these other loves, some shallowly, some vulgarly; many as well as Hopkinson and some better. But of these tender relations of the old with the young and the young with the old, no one has written so well as Smith. Most writers have not even attempted to depict this sort of friendship; it would be

with them a dismal failure. How many, alas! are even incapable of conceiving it. We have something approaching it in Colonel Newcomb; and in Henry Esmond, possibly, the early phases of Lady Castlewood's love for the young Henry; perhaps, too, in the last chapters of "The Crisis" where Lincoln is so well portrayed. But Hopkinson Smith is perfectly at home here, for the man himself was capable of such noble sentiments. "How I love you, my boy!" are Peter's words to Jack when he hears of the latter's generous self-sacrifice in behalf of his fallen friend. We would read through a whole library of our common story-tellers before meeting with a passage that breathes forth a finer feeling!

But the relations of these big-hearted men were by no means confined; they were universal favorites. St. George was not the friend and confidant of Harry Rutter only. Every young person about Kennedy Square found in him a sympathizer, a protector and a comforter. He was a common father to them all. Even Helen, Harry's sweetheart, was almost as deep a confider in St. George as was Harry himself. The older people about Kennedy Square, always critical of their equals, always harder to please than the young, even these were quite unanimous in their esteem and love for the old bachelor. And Peter! Everybody looked up to him, everybody loved him. They could not help it. Cheerfulness twinkled from his eye, good-nature sounded in his laugh, generosity flowed from his heart. He was everybody's friend; he had a kind word and a helping hand for all. From the janitress at the apartments to the portly banker in Wall Street, all were glad to enjoy Peter's company, to talk to him on the stairs or in the club, to have him to dinner at their homes. The pleasure, too, they took in doing him a good turn is a magnificent stroke of Hopkinson Smith. The old Jewish tailor who lived in the basement under Peter's rooms will lend money to Peter's young friend Jack, but only for Peter's sake, and Peter must know nothing about it.

It is the same with Felix O'Dea. How Kitty Cleary looked up to Felix as to one whom admiration and respect and love were due! How the old German shop-keeper could never marvel enough at the efficiency, yet gentleness, of this calm, thoughtful middle-aged man who came, no one knew from where nor for what. He was, in short, the idol of the street, plainly above them all in education and in birth, yet mingling so freely and unaffectedly with the poorest and meanest among them. Then there is the unruffled and amusing serenity of that old Southern gentleman, Colonel Carter, even in the midst of financial embarrassments, of which, by the way, the old man was too large-hearted and too whole-souled ever to take notice. These characters of Hopkinson Smith are hard to surpass. There is nothing just like them in American literature.

To conclude with just a sparkling bit taken from "Peter." Young Jack Breen has invited Peter up to his rooms. Peter comes at the hour appointed, is ushered in by the servant, and has already mounted several flights of stairs when he meets Jack, who betrayed, probably, some timidity and embarrassment at this first reception of his new-made friend. But any such unpleasant feelings were immediately routed, as was always the case, by the very first words of Peter; "So here you are!" holding out both hands to the boy, "way up near the sky! One flight less than my own. Let me get my breath, my boy, before I say another word. No, don't worry, only *Anno Domini*. You'll come to it some day. How delightfully you are settled!" How could any cold shadows remain under the sunshine glow of such a greeting!

The pages of F. Hopkinson Smith are rich in such radiant passages where the reader must needs lay down the page and pause to smile, to laugh, to admire, to reread. Any one who takes up Hopkinson's stories will be introduced into the company of the dearest people who ever walked out from the printed page. He will be able to gaze with admiration at their courteous manners and to look into their kindly hearts. He will be able to touch the refinement of their sweet and gentle lives, and to feel the force of their strong and manly qualities. Finally and best of all, the reader will be led to lift a wistful eye to the level of their Christian virtues, and to endeavor to put into his own life some of their courtesy and gentleness, their generosity and noble love.

PETER M. DUNNE, S.J.

LAOCOON IN VATICANO

How doth this tearless marble cry in pain
Eternal. Coils on python coils enwind
Not sire and sons alone; all humankind
Is meshed in these Olympian folds and fain
Would anguish with Laocoon. In vain
Paternity or sacred ties that bind
To gods or soil if fate or nature find
Resistance to the plans that they have lain.

No chance hath set this pagan sculpture here,
But God designed a symbol it should be
Among the treasures of the Vatican,
So unto him who rules it may appear
That grace not fate endows his golden key
With skill to loose the bounden soul of man.

M. J. RIORDAN.

REVIEWS

The Spirit of Saint Jane Frances de Chantal, as Shown in Her Letters. Translated by the Sisters of the Visitation, Harrow-on-the-Hill, New York: Longmans, Green & Co. \$6.00.

Until quite recently the Visitation Convent of Harrow-on-the-Hill had been hiding in its cloistered solitude the light of some admirably equipped translators, biographers and historians. Fortunately in 1917, when they published the "Selected Letters" of their foundress, and again by the publication of the present volume, the daughters of St. Jane Frances de Chantal decided, and wisely, to place their light on the candlestick. And far will that "little candle throw its beams." Their new volume, "The Spirit of Saint Jane Frances de Chantal," will satisfy the most

exacting, literary, biographical, ascetical and historical standards of criticism.

The translation of the letters of that extraordinary woman, who as wife and mother, and as foundress of a great Religious Order, fulfilled the ideal of the perfect woman, as St. Francis de Sales asserted, is a sturdy piece of literary workmanship. The reader, carried away by the Saint's gentleness and simplicity, by the artless revelation she makes of her soul to her directors, to St. Francis de Sales and Bishop Zemet, by her tenderness and motherly concern for her daughter in the flesh and for her spiritual children, never suspects that the letters were not originally written in English. Yet all the charm of the quaint French of the beginning of the seventeenth century is kept. The letters are classified, numbered, with dates given when possible, and with clear and brief notes added to explain matters, otherwise not easily understood. These "Letters" of the foundress of the Visitation, deserve a place side by side with those of St. Teresa. Both were noble-hearted women and marvelously favored friends of God. Even when judged from a purely natural standpoint, they had all the signs of genuine greatness. The "Letters" of the spiritual daughter of St. Francis de Sales have all his unction and persuasive charm. As Cardinal Bourne says in his preface to the work, they are destined to render the deepest and most abiding service.

In an appendix carefully and critically documented, the editors and translators prove how unfounded are the statements of Miss Sanders in her "Ste. Chantal, A Study in Vocation," as to the rather relaxed discipline in the Visitation Order at the end of the life of the Foundress. They also prove that the three letters of St. Jane Frances that bear the famous superscription "*A Une Grande Sainte*," which has puzzled and misled so many critics, were certainly not meant for the famous Angélique Arnauld.

J. C. R.

The Emperor Francis Joseph and His Times. By LIEUTENANT-GENERAL VON MARGUTTI, C. V. O. New York: George H. Doran Co.

This volume is a very sincere book, based for the most part on the author's personal information gained by direct contact with public affairs and prominent officials during seventeen years of close association with the Court of Austria. Besides the access which he had to State documents and his unique opportunities for conversing with all the great men of the Empire, he inherited traditions from his father and grandfather who had preceded him in the service to which he gave the best years of his life. The result is an affectionate appreciation of a great man and an illuminating study with which future historians will have to reckon in estimating the place occupied by Francis Joseph in European affairs.

He is exceedingly reticent about court scandals, but he throws a good deal of light on the tragic and mysterious end of the Crown Prince Rudolph. There is a discerning and sympathetic chapter on Francis Ferdinand, who seems to have been the only one of the royal family who read accurately the signs of the times and was sanely progressive in his ideas of government. For the political ability of the late Emperor Charles, although excuses are made in view of his inadequate training for his high office, the author has no very exalted opinion.

The discussion of the relations which existed between Francis Joseph and his many peoples is particularly good, and it confirms the general impression that it was the Emperor's tact and winning personality that formed the strongest, if not the only, bond that held together the tottering structure of the Danube monarchy. One of the most remarkable things about him was his total self-dedication to the good of the Empire, and his amazing self-effacement, at least in all purely personal relations. Always and above all and exclusively he was the sovereign. No one was

allowed to forget this, not even his immediate family. He sincerely sought the interests of each of his peoples, but his strong caste feeling and the fact that he was a German in everything made him utterly incapable of comprehending the Slav psychology. He never succeeded in regarding his Slavish peoples as anything but appendages of Austria. To his failure to appreciate facts in this regard can be traced in large measure the ruin of the Empire. Thoroughly distrustful of politics and politicians, his reign was nevertheless marked by constant political compromises, and his Ministers were constantly engaged in playing off one people against another.

His court was undoubtedly the most splendid in all Europe, but it formed a violent contrast to the simplicity of his personal life. Chained to his desk for incredibly long hours each day, he busied himself with matters of mere routine, and although he was the hardest worked man in his Empire, he lost sight of the great problems in the mass of unimportant details. This was unfortunate, especially as it was emphasized by his tendency to live in the past and by his deep aversion to anything that was characteristically modern. His prejudice against such things as typewriters and electric lights are instances that indicate his general habit of mind. Blindly confident in the permanence of his Empire, he took many things for granted that were only superficially sound, and this optimism had the result that incompetence in government and the conduct of the war were more or less inevitable. The author's explanation of how the Emperor, whose passion was for peace, let loose the World War is not altogether convincing, but the whole tenor of the volume makes clear the likelihood of such a mistake. Francis Joseph, as the volume shows, was a strange compound of littleness and greatness.

J. H. F.

Anthology of Irish Verse. Edited with an Introduction by PADRAIC COLUM. New York: Boni & Liveright. \$3.00.

Mr. Colum remarks in his excellent introduction to this collection of lyrics that he would rather call it an "Anthology of the Poetry of Ireland" than an "Anthology of Irish Verse." The editor divides into seven books the poetry he considers most suitable for his flower-garden: 1, The House, the Road, the Field, the Fire and the Fireside; 2, Street Songs and Countryside Songs; 3, The Celtic World and the Realm of Faery; 4, Poems of Place and Poems of Exile; 5, Satires and Laments; 6, Our Heritage, and, 7, Personal Poems. In the anthology's 341 pages some ninety authors are represented, some of them, the average reader will probably say, too sparingly, for more of Winifred Letts, Francis Carlin and Katherine Tynan will be looked for, while Mangan, Ferguson and their contemporaries have perhaps been given too generous a portion of the book. Indeed, there does not seem to have been a great need of this new anthology. Most of the old favorites that the lover of Irish poetry will seek can be found in Mr. Colum's collection, such as the "Lovely Mary Donnelly," whose steps when "she stood up for dancing . . . were so complete" that "The music nearly killed itself to listen to her feet," "The Bells of Shandon," "The Shan Van Vocht," "Pearl of the White Breast" and, of course, "Dark Rosaleen," with her exiled patriot's beautiful threnody:

Over dews, over sands
Will I fly for your weal;
Your holy delicate white hands
Shall girdle me with steel.
At home in your emerald bowers,
From morning's dawn till e'en,
You'll pray for me, my flower of flowers,
My Dark Rosaleen!
My fond Rosaleen!
You'll think of me through daylight's hours,
My virgin flower, my flower of flowers,
My Dark Rosaleen!

Two excellent sonnets in the anthology are "Night" by Blanco White, who was born in Seville of Irish parents, and "A. E.'s" noble lines on Terence MacSwiney. W. D.

The Consumers' Cooperative Movement. By SIDNEY and BEATRICE WEBB. New York: Longmans, Green & Co. \$6.50.

The title of this book is larger than its theme. The authors do not deal with the history of the cooperative movement, as developed by consumers' societies, nor do they cover the present status of this movement in the various countries of the world. Writing primarily for English readers, they evidently deem it superfluous to call attention to the fact that they are concerned with consumers' cooperatives in Great Britain alone. The large work, extending over about 500 pages, is therefore a descriptive analysis, as its preface accurately informs us, of the present position of the cooperative movement in Great Britain, "with a survey of its relations to other manifestations of democracy and of its possibilities for the future."

There is nothing in the style of the book that could fire the reader's imagination, but the value of the work consists in presenting as a result of laborious research the notable details regarding the British, and to a lesser extent the Scottish consumers' cooperative organizations. Full recognition is due to the writers for their thoroughness in this investigation, while numerous constructive suggestions are given. As veteran leaders in the Socialist camp they might well be expected to utilize this opportunity for Socialist propaganda, such as is now very active among the English cooperatives and as we find in their previous frankly Socialistic volumes. Yet this is hardly the case, except for the statement set forth on the jacket of the volume, and equally maintained in the text, that the movement in question is to be considered as "characteristically" the offspring of "British Socialism." But the nature of the cooperative movement, rightly conceived, is decidedly not Socialistic, as this term must now be scientifically defined, but Socialists are doing all in their power to use the great voting possibilities of the cooperatives for their own political end. The very contention on the part of Sidney and Beatrice Webb that this movement is characteristically Socialistic shows however how vague Socialism has become. Even the question of land nationalization is treated from an angle that is decidedly not Marxian.

J. H.

More Beetles. By J. HENRI FABRE. Translated by ALEXANDER TEIXEIRA DE MATTOS. New York: Dodd, Mead & Co.

It was no unmerited tribute of praise that his friends and critics alike paid to Fabre when they styled him the poet of science, the Homer of insects. The song he sings is not, it is true, set to the music of verse, but the prose which is chosen as the medium, is the language of one who knows the value and the magical power of words. He sings of a world of romance, as do the poets, but here again, unlike the poets, it is a world of fact he describes, not a realm of fiction; and yet it is a world where fact is often stranger and far more wonderful than the world of fiction. When Keats sought to express the feelings that the reading of Homer—in a translation, it will be remembered—awoke in him, he could find no better way of doing so than by comparing himself to "some watcher of the skies when a new planet swims into his ken." It is with emotions somewhat akin to these that the reader, on his introduction to Fabre, turns the pages of his fascinating studies on the lives of his insect friends. Their customs, their crafts, their battles, their prowess, their cunning, their jealousies, in a word the storied cycle of their all too brief existence—so runs the burden of Fabre's Iliad.

Many non-Catholic reviewers take exception to Fabre's repeated attacks on the theorists, as he impatiently calls them, who find the origins of living creatures in a drop of albumen, "the first

clot of protoplasm." But what if the theorists themselves are constantly repeating their doctrine, and, in the judgment of many, without adding proofs? This is not Fabre's way; and, in the volume under review, especially in the chapter in "Minotaurus Typhoeus" and "The Vegetation Insects," he does not fail to prepare new facts and problems for the evolutionists to face and solve as best they may.

The question of finality in nature will always challenge the attention of philosophers. Fabre is a philosopher, as he is a scientist and a lover of letters. "Nature," he tells us, "the subtle economist, takes good care that all things return to the treasury of her works. Not an atom must be allowed to go astray." And later, in the chapter in "Some Anomalies," after solving the riddle set by the five lobes of the rose's calyx, he writes: "Disorder is eloquent of order; irregularity bears evidence of a ruling principle." It is the lesson he is never weary of repeating: design, not chance, explains the universe; and design without mind is unintelligible.

"More Beetles" and the preceding volumes on the fly, the spider, bees, wasps, etc., should be in the libraries of all Catholic colleges. Mr. Alexander Teixeira de Mattos has done a good work in making Fabre's "*Souvenirs entomologiques*" more widely known among English-speaking Catholics. J. A. C.

BOOKS AND AUTHORS

Novels.—Whimsical, unsubstantial, illogical, light as the air, is Gilbert W. Gabriel's "Jiminy" (Doran), for all that it is a very pleasant book to read, if only one is willing to join in a madcap quest for the spirit of perfect love. All the characters are touched somewhat with the wand of Rafael's beauty and go searching for the lost volume of his love sonnets to the immortal Margarita; all of them are gentle innocents, and anachronisms in the grim city of practical New York, but there are several triangular stilettos and enough of the dark scheming of secret societies to make the setting weird. The book is steeped in absurdity, but it has a quaint atmosphere of ancient poetry. Of course the quest comes to naught in the end, but it is something to have had part in it, and nobody cares, least of all the reader.

The action of J. P. Marquand's new novel, "The Unspeakable Gentleman" (Scribner, \$1.75), is laid on the New England coast early in the last century while Napoleon was dominating the world. The rapid movement of the book centers around Captain Skelton, an American of perfect manners, and of incomparable address and courage, whose words and deeds are described by his suspicious and prejudiced son. Swords flash and pistols go off in nearly every chapter and the book's plot is developed with great skill. The novel is refreshingly free from "problems" and carries the reader along by his sheer interest in what will happen next.

Charles De Kay has well translated from the French of Romain Rolland, the little idyl of "Pierre and Luce" (Holt), two young Parisian working people who were sweethearts during the World War. The progress of their romance, amid the bombing horrors of the capital, is narrated with remarkable sympathy and understanding and the tragedy which ends the life of the youth and maiden is described with a master's hand.

V. Sackville-West has written a novel with an English background and a morbid outlook. "The Dragon in Shallow Waters" (Putnam), is the story of a blind man who is a fiend, his deaf and dumb brother who is almost a fiend, and a few normal people who relieve an otherwise abnormal story. The pity is that an author who writes well should wield his pen in drawing a cross-section of life so vividly that hatred, cowardice, deception and gloom appear as the dominating human passions. There are four murders in less than 300 pages.

"The Vehement Flame" (Harper), by Margaret Deland, is of course a love story, tangled and by no means happy, and bristling with moral perplexities. A boy of nineteen fancies himself in

love with a woman of thirty-nine and marries her, only to find out that she is stupid and selfish and old. She torments him with jealousy and eventually he finds his life complicated by irregular fatherhood. This situation once created, the author makes the couple wring each other's and their own hearts with all sorts of unhappiness.

Pious Books.—"Finding a Soul, a Spiritual Autobiography" (Longmans, \$1.50), by E. E. Everest, with a preface by Father Vincent Scully, C.R.L., D.S.O., is the account of how an agnostic English girl's love for Beethoven's music led her at last into the true Church. Brought up from her tenderest years by an unbelieving father whose god was Darwinism, and who devoted himself to combating "superstition," the child as early as four or five was an aggressive atheist. In her early teens the author was sent to a Belgian convent to learn, not religion, but Beethoven, but the gifted nun who had charge of the maiden's musical training, taught her something much more valuable than the piano, so on her return to England Miss Everest became a Catholic. The little book tells an unusual story of a conversion, showing that the finest music is one of the Church's loyal handmaids.—The twelfth number of the "Catholic Library" is a reprint of Mgr. Benson's excellent little book, "Lourdes" (Herder, \$0.90), which the author finished writing while he was giving a sermon course in New York just before the Great War broke out. Along with the volume, which was then favorably reviewed in these columns, should be read Father John J. Clifford's "The Logic of Lourdes" (America Press, \$1.00).

"Youth Grows Old."—There is melody and there is also poetry in many of the little lyrics in Robert Nathan's book of poems (McBride). The first of the following selections is called "He remembers the Sun and the Sea of the Southland" and the other, "He Sings to Himself":

Oh heart, heart, heart, are you weeping for the west,
For roses, and birdsong, and salt sea foam,
And the clear green sky with the moon upon her breast
Like a ship, like a sail, like a lugger going home?

Oh heart, heart, heart, you are crying in my mouth
For a brown, broad valley—how I know, how I know—
And the same seas singing in the west, in the south,
And two young lovers long ago.

Love is the first thing,
Love goes fast.
Sorrow is the next thing,
Quiet is the last

Love is a good thing,
Quiet isn't bad,
But sorrow is the best thing
I've ever had.

For Children.—Sister Marie St. S. Ellerker, a Dominican nun, has written for children of twelve or fourteen, a good description of the Missal called, "God's Wonder Book" (Kenedy, \$1.50). The author points out the beauty and significance of the prayers and ceremonies of the Mass and aims to make young worshipers realize what a marvelous wealth of grace-compelling devotions they have in the Missal. Sister Marie indicates at the end of each chapter what is peculiar about the Dominican Fathers' way of saying Mass.—"Credo," "Uncle Pat's Play-Time Book," and "Tales of the Gaels" (Herder, \$0.75 each), are three gayly-illustrated books which the Mellifont Press of Dublin publish. For the very little ones, Joseph Queen has prepared "The Creed in Pictures" of red and black, Aodh Blacam retells for children somewhat older, a few stories about the ancient Fenians, with spirited pictures in color and line by Austin Molloy, and the "collection of tales, poems, puzzles and jokes" in the third book will amuse small boys and girls.

Sociology

The Coronado Mine Case

IN dismissing an action the Supreme Court is not wont to regret its lack of jurisdiction. To preserve in their integrity the respective powers of the Federal Government and of the States, is the peculiar duty of this august tribunal. Nor, as a rule, does this court express regret that it is unable to affirm a judgment which finds the defendant guilty. And rightly; for it is the glory of every court to protect the innocent. That the Chief Justice has, at least in appearance, transgressed this customary attitude, is the reason why organized labor is regarding the decision in the Coronado Mine case with something very like dismay. "The circumstances are such," wrote the Chief Justice, "as to awaken regret that in our view of Federal jurisdiction, we cannot affirm the judgment. But it is of far higher importance that we should preserve inviolate the fundamental limitations in respect to Federal jurisdiction." "Gratuitous, bitter and unforgivable," is the pungent comment of President Gompers of the Federation.

The dismay is out of due time. The Chief Justice's *obiter dictum* may rankle, but it is, obviously, a mere personal opinion, affording no ground for the remark attributed to Mr. Gompers, that the decision is a stab in the dark at the unions. Incidentally, as will be noted, the decision may strengthen the hands of the labor spy, but it is hard to see how the decision places any new or unjust burden on the union. To hold that it cripples the unions would indicate, as the New York *Herald* points out, that these organizations cannot perform their avowed and needed functions without violating justice and the law. Briefly, the court holds (1) that under sections 7 and 8 of the anti-trust law, labor organizations are suable; (2) that actions can be brought against unions for damages caused by strikes ordered by them, and (3) that funds collected for strike purposes are assessable for damages. It cannot be said that these points were directly before the court. Finding, as the court did, that it lacked jurisdiction in the premises, its duty would have been fulfilled by declaration of this lack. Whatever motives may have swayed the court, and it is not intimated that in the mind of the court they were other than wise, judicious, and necessary, it yet remains true that the practical result is closely akin to the passage of legislation. And the peril of court-made law needs no emphasis.

Yet on reviewing the decision, it is hard to see how Mr. Gompers reaches the conclusion published in the Chicago *Tribune* for June 7: "This decision establishes the principle that a voluntary corporation is liable for damages by any act of one, or of a group of its members, no matter how far unrelated they may be in distance or supervision." It cannot be taken for granted that the courts will hold an association liable for an act committed by a member, "unrelated" to the "supervision" of the union.

The intent of the decision as it lies, apart from the strain to be put upon it in the future by corporation lawyers, is fairly plain. John Smith, a striker in Paynesville, finds himself in Jonesville, and to exemplify his hatred of capitalism fires a mill in that town. The act is "unrelated," surely, to the "supervision" of the striking union. Mr. Gompers believes that the court will hold the union to which John belongs responsible. But there is nothing to this effect in the decision. What the decision establishes is this: if John Smith, a striker in Paynesville, following the directions laid down by his union, or entering upon a course of lawlessness either sanctioned or tolerated by his union, is the cause of losses to others, then John Smith's union may be sued, and the funds gathered for strike purposes may be assessed for damages; provided, always, that the relation of the union to John Smith's act can be established beyond reasonable doubt. This procedure may be new and may be unwelcome, but it is not equivalent to holding a union liable for an unrelated and unsupervised act of one of its members. The Chief Justice writes:

Undoubtedly at common law an unincorporated association of persons was not recognized as having any other character than a partnership in whatever was done, and it could only sue or be sued in the name of its members, and their liability had to be enforced against each member.

But the growth and necessities of these great labor organizations have brought affirmative legal recognition of their existence and usefulness, and provisions for their protection which their members have found necessary. Their right to maintain strikes, when they do not violate the law or the rights of others, has been declared. The embezzlement of funds by their officers has been especially denounced as crime, the so-called union label has been protected against pirating and deceptive use by the statutes of most of the States, and in many States authority to sue to enjoin its use has been conferred on the unions.

They have been given distinct and separate representation and the right to appear to represent union interests in statutory arbitrations, and before official labor boards. . . . More than this, equitable procedure, adapting itself to modern needs, has grown to recognize the need of representation by one person of many, too numerous to sue or to be sued . . . and this has had its influence upon the law side of litigation, so that out of the very necessities of existing conditions, and the utter impossibility of doing justice otherwise, the suable character of such an organization as this, has come to be recognized in some jurisdictions, and many suits for and against labor unions are reported, in which no question has been raised as to the right to treat them in their closely united action and functions as artificial persons capable of suing and of being sued.

The phrases "closely united action and functions" would seem to make Mr. Gompers' interpretation impossible. The Chief Justice continues:

It would be unfortunate if an organization with as great power as this international union has in the raising of large funds, and in directing the conduct of 400,000 members in carrying on, in a wide territory, industrial controversies and strikes, out of which so much unlawful injury to private rights is possible, could assemble its assets to be used therein, free from liability for injuries by torts committed in the course of such strikes. To remand persons injured to a suit against each of the 400,000 members to

recover damages, and to levy on his share of the strike fund, would be to leave them remediless. . . .

As a matter of substantive law, all the members of the union engaged in a combination doing unlawful injury, are liable to suit and recovery, and the only question is, whether, when they have voluntarily and for the purpose of acquiring concentrated strength, and the faculty of quick unit action and elasticity, created a self-acting body, with great funds to accomplish their purpose, they may not be sued as this body, and the funds they have accumulated may not be made to satisfy claims for injuries unlawfully caused in carrying out their united purpose. . . . We think that such organizations are suable . . . for their acts, and that funds accumulated to be expended in conducting strikes, are subject to execution in suits for torts committed by such unions in strikes.

The Chief Justice then concludes this part of his decision by declaring the suability of the international under the anti-trust law.

Undoubtedly there is danger that this decree will be stretched to the limit by clever and unscrupulous corporations, and that it will afford the iniquitous labor-spy system a new field for operation. As Mr. James O'Connell, president of the Metal Trades Department of the Federation, stated at the Cincinnati convention, "The unions are honeycombed with detectives and spies, hired by employers to give inside information of the workings of organized labor." This, of course, is another danger to which the right to strike, among other rights, is exposed, and one against which suitable legislation should be devised. But, in my opinion, the decision, as it lies, neither restricts the right to strike, which, indeed, it affirms, nor unduly hampers the union in conducting a strike.

JOHN WILTBYE.

Education

The Jew at Harvard and Elsewhere

A REPORT is circulated that Harvard University is about to limit the number of Jewish students. Within twenty-four hours proud Harvard is on her knees, and the Great and General Court of the Commonwealth of Massachusetts prepares to make a formal investigation touching the alleged discrimination against the Jews. The casual observer is tempted to pronounce the incident unique, but it is not. What happened in Cambridge is what always happens in this country when Jew clashes with Gentile.

The incident is, or should be, replete with instruction for the eighteen million American citizens who are members of the Catholic Church. It shows what persistence, energy, and intelligent united action can do; but it shows above all, the interest of the Jew in education. According to some statistics, every fourth student now at Harvard is a Jew. The *New York Times*, an authority in Jewish circles, thinks this estimate too high, and places the percentage at eighteen. But even eighteen is a startlingly

high rate. It means that the Jews who constitute approximately three per cent of the population furnish nearly one-fifth of the student-population at Harvard. In many other schools, the proportion, as will be shown, is much higher, and it is wholly probable that could a complete census of all institutions of collegiate grade be taken, the results would show that this three per cent of the population supplies from six to nine per cent of the students in our colleges.

For some years Jewish students have been making their presence felt in the Atlantic Coast college group, and to many a faculty the knowledge was anything but pleasant. The Elder Statesmen feared that the "incredible persistence," which in his "The Undergraduate and His College," Dean Keppel of Columbia, assigns as the reason which brings them to college, would manifest itself in undesirable activities not at all in keeping with hallowed academic traditions. Nor did they find much consolation in the Dean's assurance that the presence of a "Jewish problem" in a college was "really a compliment, though sometimes an embarrassing one." Yet the Dean spoke by the book in explaining his position.

The Jew, more than any other group, looks upon the college course from the point of view of an investment. Both the young fellow and his parents know exactly what he could have been earning in the years he spends at college, and they see that he spends them under the most favorable possible conditions. One will find very few of them in the poorly equipped college. . . . They are now being much more generally distributed among the stronger institutions.

More convincing than this opinion are the set of figures gathered by the Bureau of Jewish Social Research, and published in the "American Jewish Year Book" for 1920-1921. The figures are based on a study of 106 colleges, universities and professional schools, and are for the scholastic year, 1918-1919. Two Catholic universities are listed, Fordham and St. Louis, with ratings of 23.2 and 3.1, respectively. I quote some of the higher percentages:

College of Dental Surgery, New York.....	80.9
College of the City of New York, New York.....	78.5
Long Island Medical College, New York.....	55.0
New York University, New York.....	47.5
Hunter College, New York.....	38.7
St. Lawrence University, Canton, N. Y.....	31.7
Polytechnic Institute, Brooklyn.....	29.4
Fordham University, New York.....	23.2
Columbia University, New York.....	21.2
Tufts College, Boston.....	18.9
University of Chicago, Chicago.....	18.5
Johns Hopkins University, Baltimore.....	16.2
Armour Institute, Chicago.....	15.7
Western Reserve University, Cleveland.....	14.6
University of Pennsylvania, Philadelphia.....	14.5
Temple University, Philadelphia.....	14.3
Adelphi College, Brooklyn.....	13.5
University of Pittsburgh, Pittsburgh.....	12.2
Trinity College, Hartford.....	12.2
Harvard University, Cambridge.....	10.0

Other statistics, arranged under four groups, were gathered by the Bureau, and submitted to analysis. It will be of interest to summarize the principal findings.

1. The Jewish enrolment in the 106 institutions carried

in the report, is 14,836, or 9.7 of the total registration.

2. Contrary to common belief, by far the largest number, about forty-one per cent, are in courses leading to the bachelor's degree in arts or science.

3. The five branches of professional study chosen by the Jewish pupils are, in order, commerce and finance, medicine, engineering, law, and dentistry.

4. The proportion of Jewish female students to the Jewish registration is one to five, a lower ratio than in the non-Jewish group, where the proportion is one to three.

5. Of the Jewish women students 32.1 per cent are enrolled in departments of commerce and finance; 28.4 per cent in schools of education, and 14 per cent, about the same as that of the men, in law schools. (See "American Jewish Year Book" for 1920-21, p. 386). It is at present impossible to obtain exact later statistics, but it would seem that the increase of Jewish students since these figures were gathered, has been quite out of proportion to the Jewish population. According to the *Nation*, the percentage in the City College of New York is now "more than 90," in Harvard 20, and in Columbia "the freshman class entering in 1919 was more than 40 per cent Jewish."

Can Catholics show a record at all comparable with these figures? True, as a class, Catholics are poor. But this is also true of thousands of Jewish families. Yet they are willing to forego the apparent advantages secured by placing the boy or girl in some "gainful" occupation on completion of the eighth or twelfth grade. Very many of them are happy to deny themselves even the necessities of life to give their children an opportunity to win a college degree and to finish a course in a professional school. Do we show an equal willingness?

We must consider these questions seriously, and take measures for the future. We do not care to send our boys to Harvard or to any non-Catholic college. Both Catholic tradition and common experience show the danger of that program. We wish to enroll them in our own schools. But do we get them? We do not. It is now known that the Catholic students in the non-Catholic colleges are twice as numerous as the Catholic students in our own institutions. We have by no means solved the question of a college education for our boys and girls. The best that can be said is that we are working vigorously towards a solution. But we need more vocations for our teaching Orders. We need money for endowments, for new and larger buildings, and for equipment. Above all else, we need a revival of the old Catholic spirit which once led fathers and mothers to believe that they could leave their children no more precious heritage than a genuine Catholic education. That spirit is growing weak. The wealthy grandson of many a poor man who worked his way through Georgetown, Fordham, Notre Dame, and St. Louis, or was given free tuition and board, and in some cases, even his clothes and pocket-money, is today in Har-

vard, Yale, Princeton or Dartmouth, with what he deems a higher social position, but with a faith that is weak.

For these sad conditions, there are many reasons, and against some of them it is loss of time to argue. To the "climbing Catholic" our schools are anathema. They will never house his children. He does not, as a rule, choose the non-Catholic college for its superior scholastic advantages. He exposes his son or daughter to the danger of loss of faith because, in his opinion, the non-Catholic institution offers superior social advantages. About this type of Catholic it is useless to be concerned. As St. Paul said sadly of Demas, he has left us, loving this world, and he will not come back.

But other losses there are which we can, and must stop. Talk is easy and futile. The only way to check them is to support our own institutions. Unless we entrust our young people to schools and colleges which recognize that God has claims upon His people which are prior to all worldly claims whatsoever, we shall by degrees lose them. We have these institutions at present, but how long can we maintain them? From the parish school to the university, they are in danger. One source of peril is the civil power, with its lust for encroachment in the field of education. But a more menacing source is the indifference of Catholics to the importance of education, and to the needs of those brave men and women laboring year in and year out to keep alight the lamp of learning and the flame that brightens the path of the young generation to God. We need spend no time marveling at the success of the Jew. Let us, rather, emulate his love of education, and transfusing that love with the Catholic spirit, loyally support our own schools and colleges.

PAUL L. BLAKELY, S.J.

Note and Comment

The Struggle For Existence

LETTERS of distress come pouring in to us from the Catholic institutions of Austria in their life-and-death struggle. "With confidence in St. Joseph," begins one of these messages, "I take heart to approach you with my petition. Our institution, which exists since 1870 and cares for from 150 to 200 little ones, now can call nothing its own except a few worthless papers." Mainly dependent upon charity and unable to cope with the depreciation of the currency and the soaring prices, it is fast facing bankruptcy.

We are constantly hoping that a turn for the better will set in, but the very opposite has been the case, and our enemies would rejoice to see a Catholic institution doomed to destruction. I humbly ask for help, and would not dare to address you did not want and the spiritual necessities of so many children teach both prayer and begging. We shall never forget our benefactors.

The above cry for help comes to us from Penzing, included in the thirteenth district of Vienna. Would it were the only need to be relieved!

Canadian Strikes And Lockouts

SOME interesting data regarding strikes and lockouts in Canada during 1921 are presented in the *Labor Gazette*. Disturbances of this nature, to be counted by the Canadian Department of Labor, must involve a cessation of work by six or more employes for at least forty-eight hours. Their total number for 1921 was 145. The great majority were in protest against wage reductions. Sixty-nine terminated in favor of the employers and twenty-one in favor of the employes. Besides these thirty-six were settled by compromise, while nineteen remained indefinite or unterminated at the end of the year. Of the total number of strikes, sixty terminated as a result of direct negotiations between the parties in dispute, eighteen were settled by conciliation or mediation, which was generally carried on through the Department of Labor, and fifteen were decided by arbitration. The greatest time-loss through strikes was sustained by the printing and publishing group, the pulp and paper trade following next in order with more men involved, although actually the greatest number of strikes took place in the building and construction trades.

The Way America Must Avoid

TO us Prussians was it granted," said Count Westarp recently, "to see in the State the highest ideal." In answer to this boast the Catholic *Neue Reich* quotes a pertinent and searching reply made by the Munich *Historisch-Politische Blätter*:

In those words [of Count Westarp] the very core of the Prussian problem was touched, the glorification of that State omnipotence which Prussia embodies in her State Socialism. Correctly enough a deputy of the people exclaimed in a parliamentary speech delivered during the revolution: "Destroy Prussia and you destroy Socialism!" The Prussian conservatives unfortunately fail to see that political Socialism can take root only in a commonwealth where the people are no longer accustomed to stand on their own feet, owing to a previous State Socialism. By our methods of social legislation, the lower classes were emasculated, in as far as they were taught to see in the State a kind of almshouse, while the upper classes were robbed, by the prevalent bureaucracy, of their enterprise and readiness to meet responsibilities. Political Socialism can be rendered permanently impossible only by freeing individuals, families, classes and States from the trammels of a centralistic State control. During the preceding régime the beginning was made in the schools themselves by casting the mind of the child in the mold of the State. The consequences of such methods are now obvious on all sides in the pitiable absence of independence of character.

Here then is an important lesson for our own country lest it follow in precisely the same path. Personal rights and State rights are in danger of being slavishly surrendered, and the high ideals of liberty and independence, for which an earlier generation fought, sacrificed through weakness of character. There can be no more certain way of bringing this about than by casting the mind of every child in the mold of a completely centralized and

omnipotent State. Let us have wise and discreet social legislation by all means, but not Socialistic legislation. There is a wide difference between these two. To confuse these will be fatal.

Bolshevism In China

THERE was an impression, says the *Hongkong Daily Press*, that owing to the extensive development of the copartnership system in industry Bolshevism could never gain a foothold in China. This confidence is being rudely undermined. During the seamen's strike a Communist manifesto was issued. A second such document has now been published at Canton. Here is a passage reprinted from the latter in the *Hongkong Daily Press*, and offering the following perfectly comprehensible directions to the Chinese laborer:

Let your iron hands firmly grasp the capitalist's throat, your knees press upon the capitalist's breast, and your iron fist strike fiercely the capitalist's head and break his skull into powder.

This, no doubt, is a very simple solution of the labor problem. It is "the kind of stuff," says the *Hongkong* editor, "that is being freely advocated in Canton."

"Uncle Joe" Cannon

THE announcement that "Uncle Joe" Cannon, now eighty-six years old, is to retire from the political arena after March 4, 1923, has called forth some pleasant reminiscences. Asked some time ago to write a short sketch of his eventful life, he produced the following copy: "Mr. Cannon was born of God-fearing and man-loving parents. He made himself and he did a darn poor job of it." The sulphurous vocabulary, which might seem to be very mildly suggested here, is described as a myth by a writer in the *Dearborn Independent*. "The writer has seen much of him, but never heard him use a profane word." After his capacity for hard work the most admirable trait in Mr. Cannon appears to be his optimism. On the occasion of his eightieth birthday he said:

There are more great men and more great women in the United States than there have ever been in the past history of the Republic. Someone asks, "Where are they?" And I answer: "They are everywhere following their vocations; but when necessary, whether it be in Congress or in civil life, or upon the bench, in the State legislatures; whether it be in diversifying industries of the country and carrying on the business of the country; whether it be in following the plow or working in the machine-shop, there will be found more people capable of self-government and ready to defend the flag than ever have been since the discovery of America."

Even when going down to defeat in his bitterest fight, Mr. Cannon never lost this optimism and always "came up smiling." His early conditions were similar to those of Abraham Lincoln, although the difference is pointed out that he studied law in a school. Should he round out his political course on March 4, 1923, he will have served for forty-six years in the House of Representatives.